HUNDRED STORIES OF HADHRAT ABDULLAH BIN MAS'OOD RA

Contents

Introduction

All praise belongs to Allaah, we laud Him, seek His assistance and from Him only do we seek forgiveness. We bring Imaan in Him and solely rely on Him. We seek Allaah's protection from the evil of ourselves and our actions. Whoever Allaah guides can never be led astray and whoever He leads astray can never be guided. We bear witness that there is none worthy of worship but Allaah and that our guide, intercessor and master Muhammed is His servant and Rasul. We seek Allaah's protection from Shaytaan the accursed. In the name of Allaah the Most Gracious Most Merciful.

"O you who have Imaan! Fear Allaah as he should be feared and do not pass away except as Muslims."

"O mankind! Fear your Rabb *(who created you from non-existence into existence and sustains you)* who created you from a single soul*(from Aadam)*, created its spouse *(Hawwaa)* from it, and spread great numbers of men and women from the two *(from Aadam and Hawwaa).* Fear that Allaah in Whom *(in whose name)* you ask *(things and take promises)* from each other and *(fear breaking)* family ties *(live amicably).* Verily Allaah is Watchful over you *(He watches your actions and your behaviour towards others)*."

"O you who have Imaan! Fear Allaah and speak what is right *(speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of Allaah). (If you do this)* Allaah will correct *(accept)* your

(good) deeds and forgive your sins. Whoever obeys Allaah and His Rasul has succeeded tremendously."[1]
One of the fundamental purposes of the Deen of Islaam is to guide people towards the straight path and remove them from the darkness of deviation. When this is achieved then they are rewarded with the bounties of this world and Aakhirah, acquiring eternal success and in addition a pure and noble society is created.

Allaah Ta'ala sent His final Rasul, Hadhrat Muhammed □, to fulfil this momentous task, as was underlined by the following verse,

> "It is He Who sent among the unlettered *(illiterate)* nation *(the Arabs)* a Rasul □ from themselves *(an Arab himself)* who recites his Aayaat *(of the Quraan)* to them, *(spiritually)* purifies them and teaches them the Book *(the Quraan)* and wisdom *(Sunnah)*. Without doubt, they *(most of the Arabs)* were in clear deviation *(error)* before this *(before the preaching of Rasulullaah □)*." *(Surah Jumu'ah: 2)*

Therefore the purpose of Rasulullaah's □ Nabuwwat was to call people towards Tauheed and the Ibaadat of One Allaah, purify them and remove all those aspects which lead to the degradation of society.

Rasulullaah □ shouldered this responsibility and spent his day and night fulfilling this purpose. Allaah Ta'ala accepted the unparalleled sacrifices, sincere effort and constant propagation of His beloved Nabi □ and surrounded him with a noble group of followers, who would take on the responsibility of Allaah's

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[1] This opening Khutbah (sermon) is referred to as "Khutbah-e-Haajat" and Rasulullaah □ taught the Sahabah to recite this Khutbah before beginning their speech.

Rasul and take the message of truth to the four corners of the world. This noble group of individuals, tutored and trained by His Nabi , sacrificed their lives to establish the Deen of Islaam and raised the flag of Islaam in the fortresses of the enemies of Islaam.

Those whose hearts were engulfed with the sweetness of Imaan left this world having been blessed with the great bounty of complete conviction in Allaah Ta'ala and the Noble Quraan testifies to their lofty status.

> "Allaah Ta'ala is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success." *(Surah Taubah: 100)*

Their justice and piety was praised in the following manner in another verse,

> "However, Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made Kufr, sin, and disobedience abhorrent *(a thing hated)* to you. Such people *(with these qualities)* are rightly guided."
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> *(Surah Hujuraat: 7)*

In another verse,

> "Muhammed is Allaah's Rasul and those with him *(the Sahabah)* are stern *(strong)* against the Kuffaar and *(yet)* compassionate *(sympathetic)* among themselves. You will see them sometimes bowing *(in Ruku)*, sometimes prostrating *(in Sajdah, always)* seeking Allah's bounty and His pleasure. Their Hallmark *(by*

which they are recognised) is on their faces because of the effect of prostration *(referring to the illumination and humility apparent on their faces)*. This is their description in the Torah and their description in the Injeel *(Bible)*."

Every Muslim should imitate the Sahabah and follow in their footsteps. It is incumbent upon us to inculcate within ourselves every praiseworthy trait of each Sahabi because they are such luminous stars, whose emulation leads one to Jannat. Rasulullaah has himself stated,

"My Sahabah are like stars; whosoever amongst them you will follow you will be rightly guided."

Amongst those aspects which are necessary for emulating the Sahabah is becoming acquainted with the lives and biographies of the Sahabah . When the reader will see the noble character they possessed then he will also find the courage to inculcate within himself the very same, as it will no longer seem unattainable or out of reach.

The book before you is a collection of stories regarding one of those very bastions of knowledge and models of noble character, who was commonly called Abu Abdur Rahmaan or Ibn Umie Abd. His title amongst the Sahabah was "Afqahus Sahabah" (The most expert in Jurisprudence amongst the Sahabah) and his name was Hadhrat Abdullaah bin Mas'ood . His expertise in Fiqh as well as the depth of his knowledge was such that if a short list of those Sahabah who were regarded as Fuqahaa during the lifetime of Rasulullaah were to be made, then the name of Hadhrat Abdullaah bin Mas'ood cannot be left out. This fact is also a source of pride to the adherents of Hanafi Fiqh because the rulings and narrations on which

Hanafi Fiqh is based are primarily taken from the practices and teachings of Hadhrat Abdullaah bin Mas'ood .

Hadhrat Ali was once walking in the streets of Kufah, after making it the capital of the Khilaafat, and after overhearing two women discussing the laws of Deen, said, "May Allaah have mercy upon Ibn Mas'ood . He has filled Kufah with knowledge."

This very knowledge was imparted to Hadhrat Alqamah and Hadhrat Ibraheem Nakhie and from them to Imaam Abu Hanifah , from whom it was imparted to the entire world.

In conclusion I appeal to the reader to please remember the author, publisher and all who assisted in the compilation of this book, in one's supplications.If the reader finds any benefit in this book then it is solely from Allaah but if any error is found in it then please overlook it as it is from Shaytaan and a result of my own weakness.

May Allaah Ta'ala make this book a means of attaining the objective.

Aameen

Muhammed Uwais Saror
Jaamia Ashrafiyah
Muslim town
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Brief biography of Hadhrat Abdullaah bin Mas'ood

Name and lineage

His name was Abdullaah and he was commonly called Abu Abdur Rahmaan. His father's name was Mas'ood and his mother's name Umie Abd. His ancestry is follows,

> Abdullaah, the son of Mas'ood, who was the son of Ghaafil, who was the son of Hubaib, who was the son of Shamakh, who was the son of Faar, who was the son of Makhzoom, who was the son of Masaahilah, who was the son of Kaahil, who was the son of Haarith, who was the son of Tameem, who was the son of Sa'ad, who as the son of Nahdeel, who was the son of Mudrikah, who was the son of Ilyaas, who was the son of Mudhir.

Hadhrat Abdullaah bin Mas'ood's father was the supporter of Abd bin Haarith during the period of ignorance.[1]

Early life

The majority of his childhood days were spent tending and rearing sheep. This was the common practice in those days, such that even the children of the elite and affluent in society spent their early years in this manner. This was their first teaching ground, where they learnt practical lessons of simplicity, diligence, faithfulness and honesty.

[1] 'Usdul Ghaabah'

When the call of Tauheed first began in Makkah, Hadhrat Abdullaah bin Mas'ood was in this very teaching ground, tending to the sheep of Uqbah bin Mu'eeth. It was this very act of tending to sheep that led to the guidance of Hadhrat Abdullaah bin Mas'ood ; the details of which will be mentioned later.

Hadhrat Abdullaah bin Mas'ood also underwent untold suffering and persecution with the other Muslims in the early years of Islaam. **He migrated twice to Abyssinia to free himself from these difficult conditions and finally migrated to Madinah.** In Madinah Rasulullaah established bonds of brotherhood between him and Hadhrat Muaadh bin Jabal . Rasulullaah awarded him a piece of land directly adjacent to the Masjid for him to reside in.

Participation in battles

Hadhrat Abdullaah bin Mas'ood participated in all famous and important battles of Islaam, displaying immense courage and bravery. During the battle of Badr two youths from the Ansaar had wounded and incapacitated **Abu Jahal**. Rasulullaah instructed the Sahabah to search out Abu Jahal and Hadhrat Abdullaah bin Mas'ood went out in search of him and found him lying wounded in the battlefield. He still had some life in him; **Hadhrat Abdullaah bin Mas'ood grabbed his beard and finished him off.**[1]

Knowledge and excellence

[1] 'Bukhaari'

Hadhrat Abdullaah bin Mas'ood is amongst those Sahabah whose knowledge and excellence **has been accepted by the entire Islaamic world and is remembered by the title of 'Afqahus Sahabah' (The most expert in Jurisprudence amongst the Sahabah).** Majority of the narrations and teachings of the Hanafi school of thought have been reported from Hadhrat Abdullaah in Mas'ood because Imaam Abu Hanifah sought his knowledge from Hadhrat Ibraheem Nakhie, who sought knowledge from Hadhrat Alqamah, who in turn was a student of Hadhrat Abdullaah bin Mas'ood.

He would recite the Quraan in the most beautiful and melodious manner and **Rasulullaah himself had requested to listen to Hadhrat Abdullaah bin Mas'ood recite the Quraan.**

He was extremely cautious in reporting Ahaadeeth and never showed any carelessness in this regard.

The fragrance from your soul will continue to emanate

The garden of your memories will continue to emit its sweet scent

Hundred stories of Hadhrat Abdullaah bin Mas'ood ↔

The result of having no desire for this world

Hadhrat Abdullaah bin Mas'ood ↔ once said (while addressing some of the Taabi'een), "You fast more than the **Sahabah** of Rasulullaah , perform more Salaah and make more effort but they were still better than you all." They enquired, "Why were they better than us, O Abu Abdur Rahmaan?" Hadhrat Abdullaah bin Mas'ood ↔ replied, **"They had less desire for this world than you and a greater longing for the Aakhirah than you."[1]**

A shocking event in the early years of propagation

Hadhrat Abdullaah bin Mas'ood ↔ narrates that Rasulullaah was once in the Masjidul Haraam when Abu Jahal bin Hishaam, Shaibah bin Rabee'a, Utbah bin Rabee'a, Uqbah bin Abi Mu'eeth, Umayyaah bin Khalaf and two other disbelievers were sitting in the Hateem. Rasulullaah was performing Salaah, making lengthy Sajdahs. Abu Jahal said to others, "Which one of you will go to the area where a certain tribe has slaughtered a camel and bring its intestines to throw upon the back of Muhammed ." The most wretched amongst them, Uqbah bin Mu'eeth volunteered to do so; fetching the intestines and throwing it on the back of Rasulullaah while he was in

[1] 'Hilyatul Auliyaa'

Sajdah. Hadhrat Abdullaah bin Mas'ood narrates that he was also present in the Masjid but did not have the courage to protest as he could not protect even himself (from the persecution of the Kuffaar). "I was about to leave when Fatimah , the daughter of Rasulullaah , heard of what had transpired and quickly arrived to assist Rasulullaah . She removed the intestines from the back of Rasulullaah and then rebuked the Kuffaar for what they had done. The Kuffaar present did not say anything to her. Rasulullaah completed his Sajdah and after completing his Salaah, supplicated three times, **"O Allaah! You reprimand the Quraish; punish Uqbah, Utbah, Abu Jahal and Shaibah.**

Rasulullaah then left the Masjid and when returning home met Abul Bukhtari, who was carrying a cane with him. Seeing the anguish on the face of Rasulullaah he enquired what had happened. Rasulullaah refused to inform him and asked to be left alone. Abul Bukhtari insisted that he will not let Rasulullaah go unless he informs him of what had upset him, saying that it must have been something extremely distressing to have upset Rasulullaah in this manner. When Rasulullaah understood that Abul Bukhtari was not going to drop the matter he informed him of what had just transpired. Abul Bukhtari then returned with Rasulullaah to the Masjid and addressing Abu Jahal said, "O Abul Hakam! Was it you who ordered the intestines to be thrown on Muhammed ?"

When Abu Jahal acknowledged that it was he who had ordered it, Abul Bukhtari lifted his cane and struck him on the head and the disbelievers began to protest. Abu Jahal yelled out, "May you people be destroyed! These protests of yours cause more

benefit to Muhammed . He wishes to create enmity between us and save his companions."[1]

In the court of Najaashi

Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah had instructed them to migrate to Abyssinia. They were approximately eighty men including Hadhrat Abdullaah bin Mas'ood , Hadhrat Ja'far , Hadhrat Abdullaah bin Arfathah , Hadhrat Uthmaan bin Math'oon and Hadhrat Abu Moosa . They all arrived in Abyssinia, which was ruled by Najaashi. The Quraish had sent Amr bin Aas and Ummaarah bin Waleed as messengers to Najaashi, bearing great gifts for the king. When they reached the court of the king, they both prostrated before him and then sat next to him. They said to him, "A few of our cousins have deserted us and their Deen and come to you." Najaashi immediately sent a messenger to summon the Muslims to his court. **Hadhrat Ja'far said to all that he will be their spokesperson before Najaashi and everyone followed Hadhrat Ja'far to the court of Najaashi.** Hadhrat Ja'far entered the court and greeted the king but did not prostrate before him. The courtiers objected and asked what had prevented him from prostrating before the king.

Hadhrat Ja'far replied, "We prostrate only to Allaah and do not bow before any other person." Najaashi was surprised by this answer and asked the reason for their behaviour. Hadhrat Ja'far again spoke, "Allaah Ta'ala sent a Rasul to us who instructed us not to prostrate before anyone but Allaah. He also ordered us to perform Salaah and give Zakaat." Amr bin Aas said to Najaashi that they have a different belief regarding Hadhrat Isa than you. Najaashi immediately instructed Hadhrat Ja'far to inform him about their belief regarding

[1] 'Hayaatus Sahabah'

Hadhrat Isa □ and his mother Hadhrat Maryam □. Hadhrat Ja'far □ replied, "We say regarding them what Allaah Ta'ala has said regarding them that he is the soul created by Allaah, who Allaah placed in the chaste woman who kept aloof from all men and women and was never touched by any man. Her chastity was not tainted in the least in her giving birth to Hadhrat Isa □." On hearing this Najaashi picked up a blade of grass and addressed his courtiers, "O people of Abyssinia! O scholars of the Deen of Isa □! He does not add even more than this blade of grass to what we believe regarding Hadhrat Isa □." Najaashi then addressed the Muslims, "I welcome you and I bear witness that the personality because of whom you have all come here is the Rasul of Allaah and is the same person whose coming had been mentioned in the Injeel and had been prophesised by Hadhrat Isa □. Stay with no fear, wherever you please. I take an oath by Allaah! Had I not been burdened with the responsibilities of leadership then I would have presented myself in his service and lifted his shoes with my own hands."

Najaashi then ordered the gifts to be returned to the Quraish. Hadhrat Abdullaah bin Mas'ood □ left Abyssinia immediately after that and migrated to Madinah, where he joined Rasulullaah □ in the battle of Badr.

Hadhrat Abu Moosa □ narrates that they were ordered by Rasulullaah □ to migrate to Abyssinia along with Hadhrat Ja'far □. When the Quraish learnt that they had migrated to Abyssinia, they sent Amr bin Aas and Ummaarah bin Waleed as messengers to him. He then narrated what transpired thereafter in the same manner as Hadhrat Abdullaah bin Mas'ood □ but added that Najaashi said, "Had I not been burdened with the responsibilities of leadership then I would have presented myself in his service and kissed his shoes. O Muslims! Stay in

my country as long as you like." Najaashi then made arrangements for food and clothes to be given to the Muslims.[1]

An emotional supplication at Badr

Hadhrat Abdullaah bin Mas'ood narrates that he has never seen any person supplicating as emotionally as he had seen Rasulullaah supplicating on the day of Badr. Rasulullaah was saying, "O Allaah! I beseech You through Your promise and Your assurance. O Allaah! If this small group is destroyed there will remain no one to worship you." Rasulullaah then turned to the Sahabah and his face was radiating with joy. He said, "I am seeing with my own eyes where these disbelievers will belying later this evening (after they are killed).[2]

A piece of the earth`s heart

Hadhrat Abdullaah bin Mas'ood once delivered a lecture in which he said, "O people! Obey the orders of your leader and understand that it is compulsory to remain united, as this is the rope which Allaah Ta'ala has ordered one to grasp firmly. Whatever you might dislike while remaining together is better for you than what you might like when you are divided. Allaah Ta'ala has set an appointed time for the termination of all that He has created. This is a time of expansion and progress for Islaam and this too will reach its point of termination. Thereafter it will increase and decrease until the Day of Qiyaamah. The sign of this is that people will become extremely poor, such that a poor person will not find anyone who will be able to alleviate his poverty. The rich will also regard whatever they possess as insufficient. A person will complain to his brother or cousin of his poverty but he too will

[1] 'Hayaatus Sahabah', 'Hilyatul Auliyaa'
[2] 'Bidaayah wan Nihaayah'

give him nothing. A needy person will beg from one Friday to the next but none will place anything in his hand. When the situation will reach this level then the earth will give off a loud terrifying sound which will be heard by all and every person will think that the sound is coming from the earth under his feet. The earth will then remain silent for as long as Allaah Ta'ala decrees. Thereafter the earth will spill forth a piece of its heart."

People enquired as to what the heart of the earth is and Hadhrat Abdullaah bin Mas'ood replied, "Pillars of gold and silver! After this day until the Day of Qiyaamah, no benefit will be derived from gold and silver."[1]

Abstaining from opposing the Ameer

Hadhrat Qataadah narrates that Rasulullaah □, Hadhrat Abu Bakr and Hadhrat Umar all performed two Raqaats of Salaah in Mina as Musaafirs (travellers) and Hadhrat Uthmaan also performed two Raqaats in the early years of his Khilaafat. However later he began to perform four Raqaats (as a resident of Makkah and not a traveller). When Hadhrat Abdullaah bin Mas'ood learnt of this he said in astonishment, "To Allaah do we belong and unto Him shall we return" but when the time of Salaah arrived he also performed four Raqaats of Salaah. Someone enquired, "When you learnt that Hadhrat Uthmaan performed four Raqaats you expressed your astonishment but now you are also performing four Raqaats." **Hadhrat Abdullaah bin Mas'ood replied, "To oppose the Ameer is even worse."[2]**

[1] 'Hayaatus Sahabah'
[2] 'Hayaatus Sahabah'

Consultaion regarding the prisoners of war at Badr

Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah □ consulted with the Sahabah regarding the prisoners captured during the Battle of Badr. Hadhrat Abu Bakr ⁃ said, "O Rasulullaah □! They are your people and from your tribe so let them be (forgive them) and be kind to them. It is possible that Allaah Ta'ala may grant them the ability to repent."

Hadhrat Umar ⁃ said, "O Rasulullaah □! They expelled you from Makkah and disbelieved in you, therefore bring them all before you and behead them."

Hadhrat Abdullaah bin Ruwaahah ⁃ said, "O Rasulullaah □! Search for a dense forest, leave them therein and set fire to the forest."

Rasulullaah □ heard all their opinions but did not make any decision and retired to his tent. The Sahabah began to speculate amongst themselves as to whose opinion Rasulullaah □ will prefer. Some said that Rasulullaah □ will act on the opinion of Hadhrat Abu Bakr ⁃, while others said that the opinion of Hadhrat Umar ⁃ was more likely to be acted upon and a few others felt that Rasulullaah □ would act in accordance with the opinion of Hadhrat Abdullaah bin Ruwaahah ⁃. Rasulullaah □ then came out and addressed the Sahabah, "Allaah Ta'ala softens the hearts of some with regards to Him that they become gentler than milk and the hearts of some are made so firm that they are harder that stone. O Abu Bakr ⁃! Your example is like that of Hadhrat Ibraheem □ because he said,

"So whoever will follow me *(by believing in Tauheed),* then he is certainly from me *(from among the adherents of my religion).* And whoever will disobey me, then*(I pray that your give him the ability to obey me because)* surely You are Most Forgiving, Most Merciful."
(Surah Ibraheem: 36)

O Abu Bakr ؓ! And your example is like that of Hadhrat Isa ◻, who said,

"If you punish them then verily they are Your slaves *(and You are at liberty to treat them as You please),* and if You forgive them, then surely You are the Mighty, the Wise *(and your reason for doing so is filled with wisdom),*" *(Surah Maa'idah: 118)*

And O Umar ؓ! Your example is like that of Hadhrat Nuh ◻ because he said,

"Nuh ◻ said, "O my Rabb! Do not leave even one of theKaafiroon*(alive)* on the earth." *(Surah Nuh: 26)*

And O Umar ؓ! Your example is like that of Hadhrat Moosa ◻ because he said,

"O our Rabb! Destroy their wealth *(so that they cannot use it for evil purposes)* and harden their hearts so that they do not have Imaan until they witness a painful punishment *(a time when having Imaan will be futile since it will be too late.*"*(Surah Yunus: 88)*

Rasulullaah then said, "Since you all are in need (suffering from poverty), each prisoner will pay a ransom or he will be beheaded."

Hadhrat Abdullaah bin Mas'ood narrates, "I was never more afraid of the sky falling upon my head that on that day (out of fear that I might say something inappropriate before Rasulullaah)."

Rasulullaah instructed that Suhail bin Baithah should beexcluded from the ransom. It was after this incident in the Battle of Badr that the following verses were revealed,

> "It is not a Nabi *(not becoming of a Nabi)* that he takes prisoners until he has thoroughly beaten *(the enemy)* in the land (and since this had not yet been achieved, it was not appropriate for the Muslims to release the enemy prisoners for ransom)." *(Surah Anfaal)*

In which the Muslims were forbidden from taking prisoners until such time that their authority had been established in the land.[1]

[1] 'Al-Bidaayah wan Nihaayah', 'Hayaatus Sahabah'

The beginning of Hadhrat Abdullaah bin Mas`ood`s day

Hadhrat Abu Waa'il ⌡ narrates that one day after performing Fajr Salaah he came to visit Hadhrat Abdullaah bin Mas'ood ؓ and when they sought permission to enter, Hadhrat Abdullaah bin Mas'ood ؓ immediately granted them permission. Hadhrat Abu Waa'il ⌡ says, "I thought to myself, let me wait a while before entering so that the ladies of the house can sort themselves out (lest they were attending to some chores)." Just then Hadhrat Abdullaah bin Mas'ood ؓ came to the door while reciting Tasbeeh and said to him, "Perhaps you might have thought that we would beneglectful (of our duties to Allaah) at his hour (but you were wrong and all are engaged in the worship of Allaah)." He then called his slave and enquired from her if the sun had risen and she replied that it had not. When he asked her the third time she replied that the sun had indeed risen. As soon as Hadhrat Abdullaah bin Mas'ood ؓ heard this he recited, "All praise belongs to Allaah who has awarded us this day and forgiven all our shortcomings in it (because then only is it possible for us to see another day)." The narrator adds, "And I think he also said, "And not punished us with the fire (of Jahannam)."[1]

[1] 'Hayaatus Sahabah'

The Khutbah of Ibn Mas`ood

Hadhrat Abu Dardaa narrates that once **Rasulullaah delivered a short lecture and there after instructed Hadhrat Abu Bakr to stand and deliver a speech.** Hadhrat Abu Bakr stood and said a few words, less then what Rasulullaah had said. When he completed **Rasulullaah instructed Hadhrat Umar** to stand and deliver a speech. Hadhrat Umar obeyed and said a few words, less then what both Rasulullaah and Hadhrat Abu Bakr had said. When he completed his speech Rasulullaah instructed another person to speak, who stood and delivered a lengthy speech until finally Rasulullaah said, "Be silent and sit! Verily lengthy speeches are from Shaytaan and verily some speeches are like magic in the way theyenthral you. Rasulullaah then instructed Hadhrat Abdullaah bin Mas'ood to speak, who stood and after first praising Allaah Ta'ala said, "O people! Allaah is our Rabb, Islaam is our Deen, The Quraan is our Imaam (guide), the Ka'abah is our Qiblah, and (gesturing towards Rasulullaah he said) this is our Nabi . Whatever Allaah and His Rasul loves for us, we love for ourselves and whatever Allaah and His Rasul have disliked for us, we dislike for ourselves." Rasulullaah then added, "Ibn Umie Abd (Abdullaah bin Mas'ood) is correct, Ibn Umie Abd is correct and he has spoken the truth. **Whatever Allaah Ta'ala has loved for me and for my Ummat, I also love and whatever Ibn Umie Abd loves I also love."**

In the narration reported by Ibn Asaakir it is mentioned that Rasulullaah also said, **"And whatever Allaah Ta'ala has**

disliked for me and for my Ummat, I also dislike and I dislike whatever Ibn Umie Abd dislikes also."

In the second narration reported by Ibn Asaakir it is mentioned that Rasulullaah instructed Hadhrat Abdullaah bin Mas'ood to also say a few words and he first praised Allaah, sent salutations upon Rasulullaah and then after reciting the Kalimah Shahaadat said, "We are pleased with Allaah as our Rabb and Islaam as our Deen. I love for you people what Allaah and His Rasul have loved for you", on which Rasulullaah interjected, **"And I also love for you what Ibn Umie Abd loves for you."**[1]

Hadhrat Ibn Mas'ood says, "We are all guests (in this world) and whatever wealth we possess we have merely borrowed; every guest has to leave eventually and everything borrowed has to be returned to its owner eventually."

Hadhrat Abdur Rahmaan bin Abdullaah bin Mas'ood () relates, "A person came to my father (Hadhrat Abdullaah bin Mas'ood) and asked, "Teach me something that is concise yet all-encompassing" to which he replied, "Worship Allaah and do not ascribe partners to him. Become a follower of the Quraan whereby you trail behind it wherever it goes. Whoever brings the truth to you, accept it even if the one who bears it is your enemy and you dislike him, and whoever brings falsehood and deception to you, reject it even if the one who bears it is your friend, relative or even beloved."

Hadhrat Ibn Mas'ood said, "The truth is difficult to swallow but its outcome is always good and falsehood is easy to accept but its outcome is always disastrous. Man

[1] 'Muntakhabul Kanz'

has many desires which results in him having to carry great burden and sorrow."

Hadhrat Abdullaah bin Mas'ood ؓ also said, "Sometimes the heart has a great desire to carry out virtuous deeds and at times this desire does not remain, so when the desire (for carrying out good deeds) is there, understand it to be a blessing and when the desire is absent, then leave the heart as it is."[1]

A few wise advices

Hadhrat Mundhir⌡ relates that once two affluent overweight men came to visit Hadhrat Abdullaah bin Mas'ood ؓ. When people saw the size of their necks overly large physique they were utterly astonished. Hadhrat Abdullaah bin Mas'ood ؓ said, "You will see some disbelievers having excellent heath and physique but their hearts are the most diseased, then you will find some believers whose hearts are in the best of conditions but they suffer from ill health (outwardly). I take an oath by Allaah! If your heart is diseased (with Kufr and Shirk) then according to Allaah you are even lower then filth of this earth, even if your body is healthy."[2]

[1] 'Hayaatus Sahabah'
[2] 'Hilyatul Auliyaa'

An incident in the Battle of Badr

Hadhrat Abdullaah bin Mas'ood narrates that on the day of the Battle of Badr the Kuffaar army appeared to be very small in their eyes such that he said to the person standing next to him, "It seems as if there are only seventy of them" and the other replied, "No! It seems as if they are a hundred." Later they asked one of the prisoners they had captured and he informed them that they were in actual fact one thousand.[1]

Wrestling with a Jinn

Hadhrat Abdullaah bin Mas'ood narrates that one of the Sahabah of Rasulullaah once encountered a Jinn with which he wrestled and defeated. The Jinn asked for a second chance and again they wrestled and again the Jinn was defeated. The Sahabi said to the Jinn, "You seem frail and you look pale, your arms are short like the legs of a dog; are all the Jinn like this or is it just you (that has this appearance)?" The Jinn replied, "I take an oath by Allaah! I am most well-built amongst them and the strongest. Let us wrestle for the third time and if you defeat me again then I will teach you something which will be of benefit to you." They wrestled for the third time and again the Jinn was defeated. The Sahabi asked the jinn to keep to his word and teach him what he had promised. The Jinn asked, "Do you recite Aayatul-Kursi?" The Sahabi replied that he does and the Jinn responded, "The Jinn flee from that home in which Aayatul-Kursi is recited and

[1] 'Majmauz Zawaaid'

when they flee they pass wind like donkeys (out of fear) and will not enter that home until morning."

Those who were present when Hadhrat Abdullaah bin Mas'ood narrated this asked, "O Abu Abdur Rahmaan ! Who was the Sahabi?" Hadhrat Abdullaah bin Mas'ood sat up quickly as he was asked this and said, **"Who else can it be but Umar ?"**[1]

A miracle of Rasulullaah

Hadhrat Abdullaah bin Mas'ood narrates, **"We use to regard the verses of the Quraan and the miracles of Rasulullaah as a blessing but you only regard this as a means of scaring the Kuffaar.** We were with Rasulullaah on a journey when our water ran out. Rasulullaah instructed that the remaing water should be gathered and the Sahabah brought the remaining water which could barely fill a small container. Rasulullaah placed his fingers in the water and then called, "Come and drink that water which is pure and blessed." Hadhrat Abdullaah bin Mas'ood narrates that he saw the water gushing out from the fingers of Rasulullaah (which was one of the miracles of Rasulullaah).

Another miracle of Rasulullaah was that whenever they would eat with Rasulullaah , the Sahabah would hear the food making Tasbeeh (glorifying the name of Allaah).[2]

[1] 'Hayaatus Sahabah'
[2] 'ibid

Hadhrat Abdullaah bin Mas`ood`s Youth

Hadhrat Abdullaah bin Mas'ood narrates, "I was tending to the goats of Uqbah bin Mu'eeth, when Rasulullaah and Hadhrat Abu Bakr passed. Rasulullaah asked me for some milk but I replied that these goats were left in my trust and I am a trustworthy person (and therefore cannot give you milk without the permission of the owner). Rasulullaah then asked me to bring a goat which had not yet come of age (and was incapable of giving milk). I brought the goat to Rasulullaah and he touched its udders and it miraculously filled with milk. Rasulullaah then extracted its milk into a bowl. Rasulullaah and Hadhrat Abu Bakr both drank from the milk and Rasulullaah then ordered the goat to return back to its previous condition and no milk remained in its udders." Hadhrat Ibn Mas'ood narrates that he went to Rasulullaah and asked him to teach him the supplication he recited. **Rasulullaah gently placed his hand on his head and said, "May Allaah have mercy upon you, you have a great yearning for knowledge."**

It is reported in "Baihaqi" that when the goat, which was less than a year old, was brought to Rasulullaah he pressed his thigh against the goat and after touching its udders, supplicated to Allaah and the udders filled with milk. Hadhrat Abu Bakr brought a bowl to Rasulullaah, in which Rasulullaah extracted the milk. Rasulullaah first gave Hadhrat Abu Bakr the milk to drink and thereafter he drank.[1]

[1] 'Al-Bidaayah wan Nihaayah'

A few wise words

Hadhrat Abdullaah bin Mas'ood once instructed the people not to become Am'ah. People enquired what it meant to become Am'ah. He replied, "Am'ah is that person who says that I am with you (without understanding what he says), if you travel on the path of guidance then I too will travel on the path of guidance and if you travel on the path of deviation then I too will follow. Listen attentively O people! Keep what I say firmly in your hearts! Even if the entire world were to resort to Kufr, then too you should not resort to it."

Hadhrat Ibn Mas'ood said, "I take an oath on three things and if I were to take an oath on the fourth then too I will be true to my word. Allaah Ta'ala will not equate a person who has a share in Islaam to a person who does not have a share in Islaam. It is impossible that Allaah will love a person in this world and then surrender him to another in the Aakhirah. Whoever loves another in this world will be in their company in the Aakhirah. The fourth thing if I take an oath by then too I will be true to my word is that whoever (whoever's sins) Allaah Ta'ala keeps hidden in this world, Allaah Ta'ala will keep it hidden in the Aakhirah as well."

"Whoever desires this world harms his Aakhirah and whoever desires the Aakhirah will bear difficulty in this life; therefore always cause harm to this temporary life in preference for that which is eternal."

"The most truthful word is the Book of Allaah, the best gathering is the one of Taqwa, the best faith is the faith of Hadhrat Ibraheem , the best example is the example of Rasulullaah , the most elevated speech is the Dhikr of Allaah, the best parables are in the Quraan and the best task is that which has the best outcome and the worst task is that which has been newly invented (Bid'at). That wealth which is less but fulfills one's need is better than that wealth which is in surplus but makes one negligent of the Aakhirah. To save a life (from evil deeds or from oppression) is better for you than that leadership in which you are unable to be just. The regret one experiences at death is the worst regret and the embarrassment on the Day of Qiyaamah will be the worst embarrassment. To go astray after being guided is the worst form of deviation. The best form of independence is independence of the heart (even if one possesses little). The best provision is Taqwa. The best of those things, which Allaah places in the heart, is conviction in Allaah. To doubt (the promises of Allaah) is a part of Kufr. The blindness of the heart is the worst blindness. Consuming wine is a corroboration of all forms of sin. Women are the trap of Shaytaan. The period of youth is like a form of madness. To cry uncontrollably over the deceased is an act from the period of Ignorance. **Some people come last for Salaah on the day of Jumu'ah and remember Allaah only with their tongues but not with their hearts. The worst mistake one can make is to speak lies.** To swear at a Muslim is a sin and to fight against him is Kufr. It is incumbent to safeguard the wealth of a Muslim just as it is incumbent to safeguard his life. Whoever forgives others, Allaah will forgive him and whoever swallows his anger, Allaah will reward him. Whoever will overlook the faults of his neighbor, Allaah will overlook his faults. Whoever remains patient in adversity, Allaah will give him a much greater recompense. The worst income is interest and the worst meal is the wealth of an orphan. Truly fortunate is he who

heeds the advice of others and the most unfortunate is the one who has been decreed wretched while still in the womb of his mother. That much is sufficient for you, which brings contentment to the heart. Eventually you all will have to enter a four- cornered cell, i.e. the grave. The true reality is the reality of the Aakhirah. The merit of an action will be decided by its outcome. The worst narrations are the fabricated narrations. The best form of death is Shahaadat (martyrdom). Those who understand matters to be a test from Allaah will bear adversity patiently and those who do not understand it as such will deny it. Allaah will degrade those who claim superiority and those who befriend the world will never be able to grasp it. Whoever will listen to Shaytaan disobeys Allaah and whoever disobeys Allaah will be punished by Allaah."

"Whoever performs an act in this world for show, Allaah will reveal his faults to others on the Day of Qiyaamah. Whoever does anything for fame; Allaah will make known his sins to others on the Day of Qiyaamah. Whoever claims superiority, Allaah will degrade him and whoever degrades himself out of humility, Allaah Ta'ala will elevate him."[1]

[1] 'Hayaatus Sahabah', 'Hilyatul Auliyaa'

Ibn Mas`ood recites Quraan to the Kuffaar

Hadhrat Abdullaah bin Mas'ood embraced Islaam when the number of Muslims were only a few and none beside Rasulullaah had recited the Quraan openly to the Quraish. One day when the Muslims had gathered in secret, they discussed this amongst themselves saying that the Quraish have still not yet heard the Quran being recited loudly but now the question arises as to who will fulfill this momentous task. Hadhrat Abdullaah bin Mas'ood immediately volunteered but everyone disagreed, saying that he would be putting himself in terrible danger. They said that it should be such a person who belongs to a formidable tribe, who will protect him from the assault of the Quraish. However Hadhrat Abdullaah bin Mas'ood remained adamant and said, "Leave me to it. Allaah is my Protector."

The next afternoon, when all the Mushrikeen had gathered in the Haram, Hadhrat Abdullaah bin Mas'ood stood close to them and began to recite the Quraan in a loud and melodious voice. The Mushrikeen were astonished and began to ask each other what he was saying. One of the Mushrikeen replied that he was reciting the Book that had been revealed to Muhammed . As they heard this they all attacked Hadhrat Ibn Mas'ood and beat him to such an extent that his head began to bleed profusely. However just as an inferno cannot be extinguished with a few drops of water so too could the Imaan of Hadhrat Ibn Mas'ood not be weakened by the oppression of the

Mushrikeen and even though they continued to beat him he did not stop reciting the Quraan.

Later when Hadhrat Abdullaah bin Mas'ood returned to the Muslims, pleased with his actions, they said, "This is exactly what we feared would happen and this is why we tried to stop you from going." Hadhrat Abdullaah bin Mas'ood replied, "I take an oath by Allaah! The enemies of Allaah are more disgraced in my eyes today then they have ever been. If you desire, I will go again tomorrow and recite the Quraan before them." The Muslims immediately responded, "No! Let them be! That much is sufficient for them to hear which they did not want to hear and you conveyed it clearly to them."[1]

[1] 'Usdul Ghaabah'

Hadhrat Abdullaah bin Mas`ood`s bravery

Hadhrat Abdullaah bin Mas'ood participated in all the important battles of Islaam with great courage and valour. During the battle of Badr two youths from the Ansaar had wounded and incapacitated the leader of the Kuffaar army, Abu Jahal. Rasulullaah instructed the Sahabah to search out Abu Jahal and Hadhrat Abdullaah bin Mas'ood went out in search of him and found him still having some life in him. Hadhrat Abdullaah bin Mas'ood then grabbed his beard and rendered the final stroke which sent this enemy of Islaam to Jahannam.

During the battles of Uhud, Khandaq, Hudaibiyah, Khaibar and Conquest of Makkah he rode alongside Rasulullaah . When returning from Makkah, the battle of Hunain took place, in which the Mushrikeen launched a sudden attack on the Muslims causing complete confusion and from the ten thousand strong army only eighty remained firm in their positions to protect Rasulullaah . Hadhrat Abdullaah bin Mas'ood was also amongst these courageous soldiers. He says, "When the Mushrikeen launched a sudden attack, we were approximately eighty men who remained firm. Rasulullaah tried to drive his steed forward but it kept stepping back and Rasulullaah fell off. I called out, "Keep your head high, Allaah Ta'ala has elevated you." Rasulullaah asked for a handful of sand and I gave it to him. Rasulullaah then flung this sand towards the Mushrikeen and if went into

the eyes of each of the enemy soldiers. Rasulullaah then asked where were the Muhaajireen and Ansaar and I informed him where they were. Rasulullaah instructed me to call them and I yelled out and immediately they all responded. Their swords were gleaming with the light of their Imaan as if they had been set ablaze. In this manner those who had been scattered were gathered together and the defeated Mushrikeen began to flee from the battlefield, giving victory to the Muslims.[1]

Hadhrat Abdullaah bin Mas'ood's preservation of the limits of Allaah

Hadhrat Abdullaah bin Mas'ood was a naturally soft and kind hearted person who would readily forgive and overlook the faults of others but he was fully aware that when a person has been proven guilty of a crime then to overlook his error and forgive him is in actual fact undermining the laws of Shari'ah. Therefore whenever any person was convicted of any offence, he put aside his natural feelings of forgiveness and carry out the appropriate punishment.

Once a person testified that his nephew had consumed wine and upon investigation it was discovered that he did indeed consume wine and as a result was ordered to be punished. When they began to lash him, the uncle took pity on his nephew and pleaded for mercy. Hadhrat Abdullaah bin Mas'ood became angry and said, "You are certainly acruel uncle, first you testify against him and make the punishment binding then you plead for mercy, which is now impossible. The first person to be punished in Islaam was a woman who had stolen and Rasulullaah ordered her hand to be cut off.

[1] 'Musnad Ahmed'

Rasulullaah then said, "You people should adopt forgiveness and overlook others errors; would you not like that Allaah Ta'ala overlook your faults."[1]

Caution in ordering punishments

At times perpetrators of the same crime are punished differently according to their role in the crime and Hadhrat Abdullaah bin Mas'ood was well aware of this. On one occasion he was informed that a few of the followers of Musailamah Kathaab are still present, who continue to believe he is the Nabi of Allaah. Hadhrat Abdullaah bin Mas'ood sent a few soldiers to capture them and after they repented, set them free except for their leader, Ibn Nuwaahah, who he ordered to be executed. Some people objected to this but he said, "Ibn Nuwaahah and Ibn Uthaal were sent as messengers to Rasulullaah by Musailamah Kathaab and Rasulullaah asked them, "Do you believe Musailamah to be a Nabi?" They both replied that they accept him as their Nabi on which Rasulullaah said, "Had you not been messengers then I would have had you both killed." Now when he has still not abandoned this false belief, it is incumbent to fulfill the desire of Rasulullaah ."[2]

Judge in Kufah

During the final years of the Khilaafat of Hadhrat Uthmaan , Kufah became the hub of mischief, unrest and rebellion. **Hadhrat Abdullaah bin Mas'ood also faced these obstacles while acting as judge in Kufah.** Once while Uqbah bin Waleed was governor a person was accused of black magic

[1] 'Siyarus Sahabah'
[2] ibid

and even displayed his abilities before the governor. However a person by the name of Jundub killed him before he could be sentenced. Since this person had taken the law into his own hands, he was captured and imprisoned. The Khalifah was informed of what had transpired and he ordered that Jundub should be given a stern warning and released and people should be instructed to refrain from taking the law into their own hands. Hadhrat Abdullaah bin Mas'ood gathered the people of Kufah and addressed them, **"O people! Do not act on doubts and rumours and do not take the law into your hands. Punishing the guilty and the criminals is my responsibility, do not overstep into my jurisdiction."**[1]

Ibn Mas'ood's close relationship to Rasulullaah

Hadhrat Abdullaah bin Mas'ood was amongst the special attendants of Rasulullaah . Keeping Rasulullaah's Miswaak ready, placing his shoes, removing and placing the saddles on Rasulullaah's camel while on a journey and holding the staff of Rasulullaah was amongst his duties. In addition to these duties, he was also the confidant of Rasulullaah and would be present in private discussions as well. He was allowed to enter without permission and listen to the secret discussions of Rasulullaah . It is for the reason that he was awarded the honorable title of being the bearer of Rasulullaah's bedding, Miswaak and water for Wudhu.

Hadhrat Abu Moosa Ash'ari narrates, "We came from Yemen and stayed in Madinah for some time. We saw Hadhrat Abdullaah bin Mas'ood coming in and out of the house of Rasulullaah so frequently that we thought he was part of the

[1] 'Taareekh Thabri'

household of Rasulullaah ﷺ." In essence being in the company of Rasulullaah ﷺ so frequently is what caused him to acquire such noble manners and esteemed attributes.[1]

The greatest Aalim of the Quraan

Abul Ahwas relates that they were with Hadhrat Abdullah bin Mas'ood ﷺ at the house of Hadhrat Abu Moosa Ash'ari ﷺ when Hadhrat Ibn Mas'ood ﷺ stood, intending to leave. Abu Mas'ood ﷺ gestured towards him and said, "I do not know of a person more knowledgeable than him after Rasulullaah ﷺ with regards to the Quraan." Hadhrat Abu Moosa ﷺ then said, "And why not! He would be present with Rasulullaah ﷺ when we were absent and he had permission to enter when we did not."

Hadhrat Abdullaah bin Umar ﷺ used to say, "I befriended Ibn Mas'ood ﷺ the day Rasulullaah ﷺ said, "Learn the Quraan from four people" and Rasulullaah ﷺ mentioned the name of Ibn Mas'ood ﷺ first."

When Hadhrat Abdullaah bin Mas'ood ﷺ passed away then Hadhrat Abu Mas'ood ﷺ asked Hadhrat Abu Moosa Ash'ari ﷺ if he had left behind anyone like him. Hadhrat Abu Moosa Ash'ari ﷺ replied, "No, he remained in the service of Rasulullaah ﷺ in public and in private, when this was not possible for us."[2]

[1] 'Siyarus Sahabah'
[2] 'Muslim'

Ibn Mas'ood as a teacher and advisor

Hadhrat Haarith bin Mudhrab narrates that Hadhrat Umar wrote the following letter to them in Kufah;

"I am sending Ammaar bin Yaasir as governor and Abdullaah bin Mas'ood as a teacher and advisor. They are both from the close companions of Rasulullaah and both participated in the Battle of Badr; therefore learn your Deen from them and obey them. (I required the presence of Ibn Mas'ood in Madinah but) I sacrificed my needs and sent Hadhrat Ibn Mas'ood to you. **I have also sent Uthmaan bin Haneef to the desert of Iraq (to take measurements of the land).** I have a stipulated a daily wage of one goat for all of them; half of the goat, including its intestines, etc will be given to Ammaar bin Yaasir (because he is the governor and will be attending to more guests) and the other half will be shared between the other three (i.e. Hadhrat Abdullaah bin Mas'ood, Hadhrat Uthmaan bin Haneef and the third was most probably Hadhrat Hudhaifah bin Yamaan, who had also been sent to survey the land along with Hadhrat Uthmaan bin Haneef)."[1]

[1] 'Hayaatus Sahabah'

Lengthy aspirations

Hadhrat Abdullaah bin Abi Hudhail ﺭ relates that Hadhrat Abdullaah bin Mas'ood ﺭ built a new house and asked Hadhrat Ammaar ﺭ to come and see it. Hadhrat Ammaar ﺭ accompanied Hadhrat Abdullaah bin Mas'ood ﺭ and when he saw the house said, "You have made an extremely strong house and kept for yourself lengthy aspirations whereas you will leave this world soon."[1]

One of a kind

Hadhrat Abul Ahwas relates that they once went to visit Hadhrat Abdullaah bin Mas'ood ﺭ and his three handsome young sons were sitting alongside him. They stood there staring at his sons and he understood what they were thinking and asked, "Perhaps you are envious of me because of my sons?" They replied, "With such sons, why should we not be envious." Hadhrat Abdullaah bin Mas'ood lifted his gaze towards the roof, which was very low, and saw a sparrow building a nest in it on which he said, "For my sons to pass away (before me)and I bury them with my own hands would be more liked by me then that birds eggs falling out of the nest and breaking."[2]

[1] 'Hilyatul Auliyaa'
[2] 'Hayaatus Sahabah'

Forbearance of Ibn Mas'ood

Hadhrat Abu Uthmaan relates that they would sit in the gathering of Hadhrat Abdullaah bin Mas'ood in Kufah. One day they were sitting with him on the porch of his house and sitting alongside him were his two sons, when a bird began chirping above him and some of its droppings fell onto his head. He cleaned the mess with his own hands and said, "If all the children of Abdullaah were to pass away and I were to pass away as well it would be more beloved to me then if this bird were to die."[1]

Unquestioning obedience

Hadhrat At'aa narrates that Rasulullaah was once delivering the khutbah when he ordered those who were standing to sit. Hadhrat Abdullaah bin Mas'ood wasabout to enter the Masjid as Rasulullaah said this and sat immediately on hearing it, at the door of the Masjid. Rasulullaah then instructed him to come into the Masjid.

Hadhrat Jaabir narrates that Rasulullaah was delivering the khutbah on Friday when he ordered those standing to sit. Hadhrat Abdullaah bin Mas'ood sat immediately on hearing this, right at the door of the Masjid. When Rasulullaah saw him sitting at the door of the Masjid, he instructed him to come in.[2]

[1] 'Hilyatul Auliyaa'
[2] 'Hayaatus Sahabah'

Concealing the fault of a Muslim

Hadhrat Sudie ل relates that on one occasion Hadhrat Umar ... went for a walk and Hadhrat Abdullaah bin Mas'ood ... accompanied him. They saw the light of a fire burning in the distance and walked towards it until they reached a house. It was midnight and they entered the house (concerned about a fire burning at this late hour). They saw an elderly man sitting by the fire with what looked like wine close to him and a slave girl playing music and singing to him. The old man only learnt of their presence when Hadhrat Umar ... was standing above him. Hadhrat Umar ... said to him, "I have never seen a more appalling scene than what I have seen today; an old man with death hovering above his head (yet he engages in such sinful acts)." The old man replied, "What you say is correct but what you have done is even worse; you entered the house without permission and sought out my faults whereas Allaah Ta'ala has prohibited seeking out the faults of others." Hadhrat Umar ... said, "You are most certainly correct" and turned to leave, weeping as he left. Hadhrat Umar ... said to himself, "If the Rabb of Umar ... does not forgive him then it would have been better if his mother miscarried him. This old man thought he was performing these acts concealed from the eyes of people but now Umar has seen him perpetrating these acts; now he will perform these acts with no fear."

The old man remained aloof from the gatherings of Hadhrat Umar ... for sometime but one day Hadhrat Umar ... saw the old man entering the gathering quietly and sitting behind everyone. Hadhrat Umar ... instructed someone to call the old man to him. The old man stood and came towards Hadhrat Umar ..., thinking that Hadhrat Umar ... was going to punish for the event of that night. Hadhrat Umar ... instructed him to come closer and

continued to draw him closer until he seated him alongside him. Hadhrat Umar then whispered in his ear, "I take an oath by that Being who sent Muhammad with the truth! I have not mentioned a word of what had transpired that night to anyone such that I have not even discussed it with Ibn Mas'ood, who was with me that night." The old man then drew Hadhrat Umar closer to him and whispered in his ear, "O Ameerul Mu'mineen! I take an oath by that Being who sent Muhammad with the truth! I have never carried out those acts after that night." When Hadhrat Umar heard this he began shouting loudly, "Allaah Akbar!" and people were confused as to why Hadhrat Umar was calling out the Takbeer.[1]

A ruling of Hadhrat Ibn Mas'ood

Hadhrat Abu Maajid Hanafi narrates that a person brought his nephew, who was in a drunken state, to Hadhrat Ibn Mas'ood . Hadhrat Abdullaah bin Mas'ood ordered him to shake his nephew and smell his mouth. When people shook him and smelt him, the odour of wine could be smelt. Hadhrat Abdullaah bin Mas'ood ordered him to be thrown into the prison. The following day, Hadhrat Abdullaah bin Mas'ood issued the ruling for him to be flogged but instructed the attendant not to lift his hand so high that his armpit becomes visible and to distribute the lashes evenly across his limbs. He was allowed to wear his upper and lower garments while receiving punishment. Hadhrat Abdullaah bin Mas'ood then said referring to the uncle, "Verily this man is a terrible guardian for an orphan, you did not teach him to differentiate between right and wrong nor did you teach him manners or etiquette. He did an evil act but you did not conceal it."

[1] 'Hayaatus Sahabah'

Hadhrat Abdullaah bin Mas'ood then said, "Allaah Ta'ala is All-Forgiving and loves to forgive but when a crime is proven before the court then it is incumbent upon the judge to mete out the punishment. **The first person whose hand was cut off was a man from the Ansaar.** When he was brought before Rasulullaah , Rasulullaah's face went pale with grief and it seemed as if ash had been rubbed on the face Rasulullaah . Someone enquired from Rasulullaah as to why he was so grief-stricken and Rasulullaah replied, "Why should I not be grief-stricken when you all assist Shaytaan against your brother. Allaah Ta'ala is All-Forgiving and loves to forgive, (so you should have forgiven him and not brought him before me as I cannot forgive him because) once a crime is proven then it is incumbent upon the judge to mete out the necessary punishment." Rasulullaah then recited the following verse,

"They should forgive and pardon."[1] *(Surah Noor: 22)*

[1] ibid

The effects of loving your Muslim brother

Hadhrat Aun relates that when the companions of Hadhrat Abdullaah bin Mas'ood would come visit him in Kufah (from Madinah) then he would ask them, "Do you sit with each other?" they replied that they most certainly do and they cannot abandon this. Hadhrat Abdullaah bin Mas'ood then asked, "Do you meet each other?" They replied, "O Abu Abdur Rahmaan! Most certainly, our condition is such that if we do not meet our Muslim brother then we walk to the farthest corner of Kufah in search of him and only after meeting him do we return." Hadhrat Abdullaah bin Mas'ood replied, "As long as you will continue with this, you will remain on virtue."[1]

Love for Hadhrat Umar

Hadhrat Zaid bin Wahab relates that he once recited a verse of the Quraan before Hadhrat Abdullaah bin Mas'ood, who corrected his pronunciation. I said, "Hadhrat Umar taught me to recite it differently from how you are instructing me." Hadhrat Abdullaah bin Mas'ood began weeping so profusely on hearing this that the tears began to stream down his cheeks. He then said, "Recite it in the manner that Hadhrat Umar has taught you to recite it, for I take an oath by Allaah, his recitation was clearer than the road of Setalheen (this was a famous city close to Baghdad). Hadhrat Umar was a firm fortress of Islaam, in which Islaam used to enter and never leave and after he was martyred this fort was breached and Islaam now comes out of the fort and does not enter."[2]

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[1] 'Targheeb wat Tarheeb'
[2] 'Tabqaat Ibn Sa'ad'

The status of Ibn Mas'ood in the eyes of Umar

Hadhrat Abu Waa'il narrates that Hadhrat Abdullaah bin Mas'ood once saw a person with his trousers below his ankles and instructed him to lift it above his ankles. The person then looked at Hadhrat Abdullaah bin Mas'ood and saw that his trousers were also slightly low and so he instructed Hadhrat Ibn Mas'ood to first lift his trousers. Hadhrat Abdullaah bin Mas'ood replied, "I am not the same as you; my legs are thin and I am the Imaam of the people (thus I have lowered mine slightly so people will not stare at the thinness of my legs while in Salaah)."

The reply of this person to Hadhrat Abdullaah bin Mas'ood eventuallyreached the ears of Hadhrat Umar, who struck this person and said, "Do you reply to the instruction of Ibn Mas'ood?"[1]

Hadhrat Umar's reliance on Hadhrat Abdullaah bin Mas'ood

Hadhrat Alaa reports this incident from his Ustaad that once Hadhrat Umar was standing outside the house of Hadhrat Abdullaah bin Mas'ood in Madinah, staring at the manner in which it was constructed. A man from the Quraish said to Hadhrat Umar, "O Ameerul Mu'mineen! Let somebody else do this besides you." Hadhrat Umar became angry at the man and intended to strike him saying, "Do you wish to instil malice for Ibn Mas'ood in my heart?"[2]

[1] 'Hayaatus Sahabah'
[2] 'Hayaatus Sahabah', 'Muntakhabul Kanz'

The love Allaah Ta'ala had for Ibn Mas'ood

Hadhrat Sa'ad bin Abi Waqqaas narrates that six of them were sitting with Rasulullaah , Hadhrat Abdullaah bin Mas'ood ,a person from the Banu Hudhail, Hadhrat Bilaal , and two other people (the narrator says he forgot who they were), when the Mushrikeen came to talk to Rasulullaah . They said, "Send these (six) people away, they are like this (poor and needy) and we are chiefs and wealthy (and cannot sit with people of an inferior class)." Rasulullaah thought of asking the Sahabah to leave (so that he could have a chance to invite them to Islaam) and the following verse was revealed,

> "Do not drive away those *(poor Sahabah)* who call *(worship)* their Rabb morning and evening, seeking his pleasure."[1] *(Surah An'aam: 52)*

Gazing at strange women

Once Hadhrat Abdullaah bin Mas'ood went to visit a sick person accompanied by a few others. **There was a woman in the house and one of those accompanying him began to stare at her. Hadhrat Abdullaah bin Mas'ood said to him, "It would be better for you if your eyes were to burst (then you staring at a strange woman)."[2]**

[1] 'Hilyatul Auliyaa', 'Mustadrak Haakim'
[2] 'Adabul Mufrad'

The beloveds of the beloved of Allaah

Hadhrat Uthmaan bin Abil Aas narrates that there were two people who were beloved to Rasulullaah when he passed away; Hadhrat Abdullaah bin Mas'ood and Hadhrat Ammaar bin Yaasir.

Hadhrat Hasan narrates that Rasulullaah would frequently appoint Hadhrat Amr bin Aas as general of the army, while the senior Sahabah would serve under him. Someone said to Hadhrat Amr bin Aas, "Rasulullaah would appoint you as general, draw you closer to him and he loved you." Hadhrat Amr bin Aas replied, "Rasulullaah most certainly made me general of the army but I do not know if Rasulullaah did it to please me or if he really loved me but **I will inform you of two people who Rasulullaah loved when he passed away; Hadhrat Abdullaah bin Mas'ood and Hadhrat Ammaar bin Yaasir.**

The demise Ibn Mas'ood's brother

Hadhrat Aun relates that when Hadhrat Abdullaah bin Mas'ood learnt of the demise of his brother, Hadhrat Utbah, he began to weep. Someone asked, "Do you weep (on the demise of your brother)?" Hadhrat Abdullaah bin Mas'ood replied, "He was my brother through birth and together we remained with Rasulullaah but I still do not wish that I should have passed away first. It is better that he passed away first and I remain patient and hope for Allah's reward then me passing away first and him remaining patient and hopeful of Allah's reward."

Hadhrat Khaythamah narrates that when Hadhrat Abdullaah bin Mas'ood learnt of his brother Utbah's demise then tears began to pour from his eyes and he said, "This (crying) is out of mercy and compassion, which Allaah Ta'ala places in the heart. The children of Hadhrat Aadam have no choice in this regard."[1]

Protection from poverty

Hadhrat Abu Thabiyah relates that when Hadhrat Abdullaah bin Mas'ood was in his final illness, Hadhrat Uthmaan bin Affaan came to see him.

Hadhrat Uthmaan : What is causing you pain?

Hadhrat Abdullaah : My sins are causing me pain.

Hadhrat Uthmaan : What do you desire?

Hadhrat Abdullaah : I desire the mercy of my Rabb.

Hadhrat Uthmaan : Should I summon a doctor from Madinah?

Hadhrat Abdullaah : The Doctor (i.e. Allaah) is the one Who has made me ill.

Hadhrat Uthmaan : Should I apportion a wage for you from the Baitul-Maal (public treasury)?

Hadhrat Abdullaah : I have no need for it.

[1] 'Tabqaat Ibn Sa'ad'

Hadhrat Uthmaan : Your sons may use it after you.

Hadhrat Abdullaah : **Do you fear poverty for my sons? I have taught my sons to recite Surah Waaqi'ah every night. I have heard Rasulullaah say, "Whoever recites Surah Waaqi'ah every night will never experience poverty" (and therefore I do not need the wage).**[1]

I would prefer to be reduced to dust

Hadhrat Aamir bin Masrooq relates that a person once said before Hadhrat Abdullaah bin Mas'ood , "I hate to become amongst those people who will be given their Book of Deeds in their left hands. I would love to rather be amongst the close ones." Hadhrat Abdullaah bin Mas'ood remarked, "Here is such a person who wishes to be resurrected after he passes away (but it would rather be better that one be destroyed completely)."

(Hadhrat Abdullaah bin Mas'ood said this referring to himself, out of humility, as he thought himself not worthy of Jannat.)

Hadhrat Hasan narrates Hadhrat Abdullaah bin Mas'ood said, "If were to be placed between Jannat and Jahannam and told, "If you wish you may enter Jannat or Jahannam or if you

[1] 'Tafseer Ibn Katheer'

wish you may choose to be reduced to dust." Then I would prefer to be reduced to dust."[1]

The recitation of Hadhrat Abdullaah bin Mas'ood

Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah requested him to recite the Quraan to him. He said, "O Rasulullaah! How can I recite the Quraan to you when the Quraan has been revealed upon you." Rasulullaah replied, **"My heart desires to listen to the Quran being recited."** Hadhrat Abdullaah bin Mas'ood began reciting from Surah Nisaa and when he reached the verse,

> "How will it be (the condition of the Kuffaar on the Day of Qiyaamah) when We shall bring forth (summon) a witness from every nation (the Ambiyaa of every community who will testify against the Kuffaar) and call you (O Muhammad) to be witness over all of them?" *(Surah Nisaa: 41)*

Rasulullaah instructed him to stop reciting. Hadhrat Abdullaah bin Mas'ood narrates, **"When I looked at the face of Rasulullaah, I saw tears pouring down his cheeks."**[2]

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[1] 'Hilyatul Auliyaa'
[2] 'Bukhaari', 'Al-Bidaayah wan Nihaayah'

The last person to enter Jannat

Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah said, "I know the person who will be the last to come out of the fire of Jahannam. He will come out crawling from Jahannam (because of the intensity of the punishment of Jahannamhe will unable to walk upright). He will be ordered to enter Jannat and when he will go to Jannat, he will see that each area had been already occupied by someone. He will return to Allaah and say, "O my Rabb! People have occupied everyplace already (and there remains no place for me now)." Allaah Ta'ala will ask him if he remembers the days he spent in the world. He will reply that he remembers those days very well, on which Allaah Ta'ala will say, "I will give you your desires and ten times more than the world you lived in." He will reply, "You are the Kings of kings but you tease me."

Hadhrat Abdullaah bin Mas'ood narrates that he saw Rasulullaah laughing such that he could see the teeth of Rasulullaah.[1]

[1] 'Shamaail Tirmidhi'

Rasulullaah's advice to Hadhrat Abdullaah bin Mas'ood

Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah once came to visit him and called him three times and on all three occasions he replied, "I am present O Rasulullaah !" Rasulullaah then asked, "Do you know who is the best of all people?" Hadhrat Ibn Mas'ood replied that Allaah and His Rasul know best. **Rasulullaah then said, "The best of all people is that person who has the best A'amaal provided he has understanding of Deen."** Rasulullaah then called Hadhrat Ibn Mas'ood again and again he said that he is present and Rasulullaah asked, "Do you know who is the greatest Aalim amongst the people ?" Hadhrat Abdullaah bin Mas'ood replied that Allaah and His Rasul know best. Rasulullaah replied, **"The greatest Aalim amongst the people is that person (whose remains unaffected by conditions) when people differ with each, his gaze remains on the truth and his A'amaal does not decrease even if has to crawl on his knees.**

Those nations that came before me were divided into seventy-two sects and all were destroyed except three. One was that group who stood against the king and because of the Deen of Hadhrat Isa or their beliefs fought wars against the king. The king captured them all and reduced them to pieces. The second group was those who did not stand up against the king and remained amongst them but were afraid to call them to Allaah and the Deen of Hadhrat Isa . They settled in different areas and resorted to monasticism. It is about these people that Allaah Ta'ala has said, "

"They invented monasticism (involving isolation from society and forsaking marriage and pleasures) which We did not ordain for them but they did it in search of Allaah's pleasure (to preserve their Deen from the corruption that society introduced to it). However they did not observe it (its demands) as it ought to have been observed(because its demands were against human nature)." *(Surah Hadeed: 27)*

Rasulullaah then said, "Whoever had Imaan in me and testifies to me (being the Rasul of Allaah) and obeys me will be included amongst those who observed it and those who disobey me are those who will be destroyed."

In one narration it is mentioned that one group remained with the king and continued to invite people towards the Deen of Hadhrat Isa . They were then captured and killed by being thrown into the fire. They sacrificed their lives but remained steadfast.[1]

[1] 'Hayaatus Sahabah'

The abstinence of Hadhrat Ibn Mas'ood

Hadhrat Adasah Thaa'ie ﺭ relates that he was at the place called Sarf, when Hadhrat Abdullaah bin Mas'ood ﺭ arrived. My family sent me some provisions which I placed before him and my slave had travelled for four days and finally returned with a bird, which I also presented before him. Hadhrat Abdullaah bin Mas'ood ﺭ enquired as to where we had obtained the bird from and I informed him that the slave that tends to our camels returned with it after a four days journey. Hadhrat Abdullaah bin Mas'ood then remarked, "My heart desires that I stay (in isolation) in the very place where this bird was caught and I have no dealings with anyone and no one speak to me until I meet Allaah."

Hadhrat Qaasim ﺭ says that once a person asked Hadhrat Abdullaah bin Mas'ood ﺭ for advice and he said, "Stay in your house, control your tongue and ponder over your sins."

Hadhrat Isma'eel bin Abi Khaalid ﺭ says that Hadhrat Ibn Mas'ood ﺭ gave three parting advices to his son, Hadhrat Abu Ubaidah, "Fear Allaah, stay in your home and ponder over your sins."[1]

[1] ibid

Honour of tending to Rasulullaah

Hadhrat Qaasim bin Abdur Rahmaan relates that Hadhrat Abdullaah bin Mas'ood would put on the shoes of Rasulullaah for him. **He would then hold the staff of Rasulullaah and walk in front of Rasulullaah until they reached their destination, where he would remove the shoes of Rasulullaah and keep it under his arm.** He would then hand over the staff to Rasulullaah and when Rasulullaah would leave the gathering, then he would put Rasulullaah's shoes on for him, then hold the staff of Rasulullaah and walk in front of Rasulullaah until they reached home.[1]

Knowledge of Hadhrat Ibn Mas'ood

Hadhrat Zaid bin Wahab narrates that once Hadhrat Umar was sitting when Hadhrat Abdullaah bin Mas'ood passed and on seeing him, **Hadhrat Umar said, "This is a fortress of understanding and the knowledge of Deen."**

Similarly on one occasion Hadhrat Umar was discussing Hadhrat Abdullaah bin Mas'ood and said, "He is a fortress filled with knowledge and by sending him to Qadasiyah, I have given preference to them over myself."[2]

[1] 'Tabqaat Ibn Sa'ad'
[2] 'Tabqaat Ibn Sa'ad'

The reward of killing a snake

Hadhrat Abul Ahwas Jathamie relates that once Hadhrat Abdullaah bin Mas'ood saw a snake moving on the wall when he immediately stopped the lecture and killed the snake with a knife. He then said, **"I have heard Rasulullaah saying that whoever kills a snake, it is as if he has killed a Mushrik whose blood is permissible to spill.**"[1]

Pledge of allegiance to Hadhrat Uthmaan

When Hadhrat Uthmaan was appointed as Khalifah, he sent Hadhrat Abdullaah bin Mas'ood to Kufah. After eight days of travelling he said at one place, after praising Allaah Ta'ala,

"Ameerul Mu'mineen Hadhrat Umar passed away and we never saw people weeping as much as they wept on that day. We, the Sahabah of Rasulullaah, gathered and left no stone unturned in search of a person who was better than us and superior to us in all aspects and we pledged our allegiance to Hadhrat Uthmaan; so you too pledge your allegiance to him."[2]

[1] 'Musnad Ahmed'
[2] 'Tabqaat Ibn Sa'ad'

Abstinence from talismans and charms

Hadhrat Zainab , the wife of Hadhrat Abdullaah bin Mas'ood narrates that whenever he would return home then he would first knock on the door and clear his throat (to inform the house folk of his arrival), so that he would not walk in on them inappropriately.

One day he returned home and knocked on the door in his usual manner when an old woman was reciting an incantation on her. She told the woman to conceal herself. Hadhrat Abdullaah bin Mas'ood entered and sat next to her when he saw a string around her neck. He enquired from her what it was for and she replied that it was a talisman (Ta'weedh) which someone had recited an incantation upon. He immediately grabbed the string and cut it off, saying **"The family of Abdullaah has no need for such Shirk. I have heard Rasulullaah say that talismans, amulets and charms are all acts of Shirk (when one believes them to have power and not Allaah). She replied to him, "How can you say that? My eyes used to trouble me and I used to go to a certain Jew who would recite an incantation upon it and it used to be cured."**

Hadhrat Abdullaah bin Mas'ood remarked, "This was all from Shaytaan. Shaytaan was pressing against your eyes (because of which it gave you trouble) and whenever the Jew recited his incantation, the Shaytaan removed his hands (which would give your relief). It would have been sufficient for you to recite this supplication which Rasulullaah used to recite,

اِذْهَبِ الْبَاْسَ رَبَّ النَّاسِ اِشْفِ وَ اَنْتَ الشَّافِىْ لَا شِفَاءَ اِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

O Rabb of man! Remove the ailment. Grant a cure and You are the One Who truly cures. There is no cure except the cure which You give, such a cure which removes all ailments."

Hadhrat Abdullaah bin Mas'ood oversleeps

Hadhrat Abdullaah bin Mas'ood narrates that they were returning with Rasulullaah from Hudaibiyah, when they took rest in the night. Rasulullaah enquired who will keep guard and awake them in the morning (in time for Fajr Salaah). Hadhrat Abdullaah bin Mas'ood volunteered but Rasulullaah replied, "You will fall asleep (and fail to wake us)." However Rasulullaah permitted him to keep watch and he stood guard until the early hours of the morning. As dawn drew nearer the presumption of Rasulullaah came true and Hadhrat Abdullaah bin Mas'ood fell asleep and only awoke when the sun had risen completely. Rasulullaah awoke and did whatever he used to do on such occasions, after which he perform the Fajr Salaah. Rasulullaah then said, "Had Allaah so wished then you would not have overslept like this and you would not have missed Salaah but Allaah Ta'ala desired there to be a practical example (of compensating for missed Salaah) for those who will oversleep or forgetfully miss their Salaah."[1]

The night with Rasulullaah

Hadhrat Abdullaah bin Mas'ood narrates that they once spent the entire night awake in the service of Rasulullaah and when

[1] 'Hayaatus Sahabah'

it was dawn they went before Rasulullaah . Rasulullaah said, "I was shown the Ambiyaa and their Ummats tonight in a dream. Each Nabi passed me with his followers; some passed with only three followers and some passed alone with none. (When narrating this one narrator recited the verse, "Is there not a *(single)* righteous man among you?" Surah Hood: 78)

Rasulullaah then said, "Thereafter Hadhrat Moosa bin Imraan passed me with a huge group from the Bani Israa'eel and I asked who this was. Allaah Ta'ala replied that it was my brother Hadhrat Moosa with his obedient followers. I then asked, "O my Rabb where is my Ummat?" Allaah Ta'ala instructed me to look towards the plain on my right and when I did, I saw a massive group of people. Allaah Ta'ala asked me if I was pleased and I replied that I most certainly am. Allaah Ta'ala then instructed me to look towards the horizon on my left and when I looked, I saw hordes of people filling the entire plain. Allaah Ta'ala asked me if I was pleased and I replied that I most certainly am. Allaah Ta'ala then said to me, "Besides these there are an additional seventy thousand who have entered Jannat without reckoning."

On this Hadhrat Ukaashah bin Muhsin from the tribe of Banu Asad asked, "O Rasulullaah ! Ask Allaah Ta'ala to include me amongst that seventy thousand." Rasulullaah replied, "You are amongst them." Another Sahabi, who had participated in Badr also asked to be included amongst the seventy thousand but Rasulullaah replied, "Ukaashah has beaten you in taking this supplication."
Rasulullaah then said to the Sahabah, "May my parents be sacrificed for you! If you are able to become amongst the seventy thousand then surely do so and if you are unable to then become amongst those on the right and if this too is not

possible then become amongst those who I had seen in the horizon. Verily I have seen many people who were not amongst these three groups."

Rasulullaah then said, "I have hope that a quarter of the inhabitants of Jannat will comprise of you." All those present chanted the Takbeer. Rasulullaah then said, "I have hope that half of the inhabitants of Jannat will comprise of you." The Sahabah once again chanted the takbeer. Rasulullaah then recited the verse,

> "(Making up the people of the right shall be) A large group from among the early ones (the people before Rasulullaah) and a large group (number) from the later ones (the people after Rasulullaah)."
>
> *(Surah Waaqi'ah: 39,40)*

Hadhrat Abdullaah bin Mas'ood narrates, "We were discussing who the seventy thousand will comprise of and were saying that these are those people who were born Muslims and never committed Shirk in their lives. **Rasulullaah overheard this and said, "These are those people who do not brand themselves, do not recite incantations, do not believe in luck and have complete conviction in their Rabb."**[1]

The demise of Hadhrat Abu Dhar

Hadhrat Abdullaah bin Mas'ood narrates that when Hadhrat Uthmaan instructed Hadhrat Abu Dhar to stay in the area of Rabthah and the death which had been predestined for him

[1] 'Tafseer Ibn Katheer', 'Mustadrak Haakim'

drew nearer, only his wife and slave were with him who he instructed, "(When I pass away then) Perform my Ghusal and enshroud my body, after which leave my Janaazah in the street. Inform the first group that passes by that this is the Janaazah of the Sahabi of Rasulullaah , Hadhrat Abu Dhar and ask them to assist you in my burial."

After he passed away, his wife and slave performed the Ghusal and enshrouded him and placed his Janaazah in the street as he had instructed. **Hadhrat Abdullaah bin Mas'ood was the first to pass by accompanied by a group of people from Iraq.** They were on route to perform Umrah. As they passed by the Janaazah, the slave informed them that it was the Janaazah of Hadhrat Abu Dhar . As soon as Hadhrat Abdullaah bin Mas'ood heard this he began to weep and said, **"Rasulullaah promise has come true. (Rasulullaah said) O Abu Dhar ! You will live alone, die alone and be resurrected alone."** Hadhrat Abdullaah bin Mas'ood and his companions then performed the burial of Hadhrat Abu Dhar . Hadhrat Abdullaah bin Mas'ood then related the Hadeeth of Hadhrat Abu Dhar to his companions and informed them of all Rasulullaah had said to Hadhrat Abu Dhar when proceeding to Tabuk.[1]

The reason for not keeping Nafl Fast

Hadhrat Abdullaah bin Mas'ood never used to keep Nafl (optional) fasts and used to say, "When I fast then I become weak and as a result I perform less Salaah and Salaah is more

[1] 'Tabqaat Ibn Sa'ad'

beloved to me than fasting. If he would fast then he would only fast three days in a month.

Hadhrat Abdur Rahmaan bin Yazeed relates that Hadhrat Abdullaah bin Mas'ood would keep very few Nafl fasts. When he was asked the reason for this then he gave the same reason mentioned above.

Hadhrat Abdur Rahmaan bin Yazeed says, "I have not seen a Faqeeh who fasts little except Ibn Mas'ood. When he was asked why he does not fast, he replied that he loves Salaah more than fasting. "When I fast then I become weak and am unable to perform Salaah."[1]

Regular with Takbeer Oowla

A person from the tribe of Banu Thai narrates from his father then he once saw Hadhrat Ibn Mas'ood walking hastily towards the Masjid and he said to him, "You prohibit us from walking in this manner but I see that you are now walking the

[1] 'Tabqaat Ibn Sa'ad, 'Mustadrak Haakim'

same." Hadhrat Abdullaah bin Mas'ood ... replied, "I desire to acquire the first portion of Salaah (i.e. Takbeer Oowla)."

Hadhrat Salamah bin Kuhail ... narrates that Hadhrat Abdullaah bin Mas'ood ... was walking hastily towards the Masjid, when someone enquired why he was hurrying to which he replied, "One hurries for many things. Is not Salaah also deserving of being hurried to?"[1]

The pillar of the Masjid in Kufah

Hadhrat Murrah Hamdaani ... relates, **I once thought to myself that I will perform two Raqaats of Salaah behind every pillar in the Masjid in Kufah.**I was performing Salaah when Hadhrat Abdullaah bin Mas'ood ... entered the Masjid. I was about to inform him of what I had intended to do but another person had already went to him and informed him of what I was doing. **Hadhrat Abdullaah bin Mas'ood ... remarked, "Had I known that there was a pillar more dearer to Allaah Ta'ala than others then I would not pass it until I performed Salaah before it (but since there is no such pillar, there is no special virtue in such an act and reward for Salaah will be the same)."[2]**

Who has the greatest right for Imaamat

Hadhrat Abu Qataadah ... narrates that the slave of Hadhrat Usaid's ... son invited, Hadhrat Abu Sa'eed ..., Hadhrat Abu Dhar ..., Hadhrat Hudhaifah ... and Hadhrat Ibn Mas'ood ... for meals. They accepted the invitation and when they arrived it was time

[1] 'Hayaatus Sahabah'
[2] 'Hayaatus Sahabah'

for Salaah, so Hadhrat Abu Dhar ؓ stepped forward to lead the Salaah. Hadhrat Hudhaifah ؓ said to him, "The owner of the house is standing behind you whereas he has a greater right to be Imaam." Hadhrat Abu Dhar ؓ enquired from Hadhrat Ibn Mas'ood ؓ if this was indeed the case and Hadhrat Abdullaah bin Mas'ood replied that it was indeed so. Hadhrat Abu Dhar ؓ immediately stepped back. Hadhrat Abu Sa'eed ؓ says, "Even though I was a slave, they still pushed me forward and I led them all in Salaah."[1]

The status and knowledge of Hadhrat Abdullah bin Mas'ood

Hadhrat Alqamah ؒ relates that Hadhrat Abdullaah bin Mas'ood ؓ went to visit Hadhrat Abu Moosa Ash'ari ؓ and when it was time for Salaah, Hadhrat Abu Moosa Ash'ari ؓ said, "O Abu Abdur Rahmaan ؓ! You step forward (to lead the Salaah) because you are elder and more knowledgeable." Hadhrat Abdullaah bin Mas'ood ؓ replied, "No! You step forward as we are in your home and in your Masjid, therefore you have the greatest right." Hadhrat Abu Moosa Ash'ari ؓ then stepped forward, removed his shoes and led the Salaah.

After he complete the Salaah Hadhrat Abdullaah bin Mas'ood ؓ asked him, "Why did you remove your shoes? Are you in the blessed valley (like Hadhrat Moosa ؑ)?"

The narration in 'Tabraani' mentions that Hadhrat Abdullaah bin Mas'ood ؓ said, "O Abu Moosa ؓ! You know full well that it is Sunnat for the owner of the house to lead the Salaah."

[1] ibid

However Hadhrat Abu Moosa Ash'ari refused to step forward and a slave led them both in Salaah.[1]

Hadhrat Abdullaah bin Mas'ood's method of recitation

Hadhrat Alqamah bin Qais relates that he spent the night with Hadhrat Abdullaah bin Mas'ood , who slept during the first part of the night and then awoke and began to perform Salaah. He was reciting the Quraan in a slow manner (with Tarteel) in the same manner as the Imaam of the Masjid. He did not recite it in a melodious tune but recited loud enough so that those around him were able to hear. When that amount of time remained that remains after the Adhaan of Maghrib until the time of Maghrib elapses, he began to perform his Witr Salaah.[2]

Nafl Salaah in times of negligence

Hadhrat Abdur Rahmaan bin Yazeed relates that a time passed that whenever he would go to see Hadhrat Abdullaah bin Mas'ood , he would find him engaged in Salaah and that was the time between Maghrib and Isha. I informed him that whenever I come to him, I find him engaged in Salaah and he

[1] 'Hayaatus Sahabah'
[2] ibid

replied, "This is a period of freedom (or a period of negligence) in which people become occupied in eating, drinking, etc and become unmindful of Allaah, therefore I spend this time of negligence engaged in Ibaadat."

Hadhrat Aswad bin Yazeed relates that Hadhrat Abdullaah bin Mas'ood said, "The time of negligence, i.e. between Maghrib and Isha, is better spent engaged in Nafl ibaadat."[1]

From who should we seek knowledge

Hadhrat Yazeed bin Umairah relates that when Hadhrat Muaadh bin Jabal was in the final moments of his life, people were gathered around him weeping. Hadhrat Muaadh enquired from them the reason for their weeping and they replied, "We are weeping because of the knowledge which will be lost on your demise."**Hadhrat Muaadh replied,** "No! Knowledge and Imaan will remain until the Day of Qiyaamah, whoever will search for it will definitely find it in the Quraan and Sunnat of Rasulullaah . Evaluate each matter with the Quraan (as the Quraan is standard of truth) and do not evaluate the Quraan with other matters. Seek knowledge from Hadhrat Umar , Hadhrat Uthmaan and Hadhrat Ali and if you cannot find them then seek knowledge from anyone of these four; Hadhrat Uwaimir (Abu Dardaa) , Hadhrat Ibn Mas'ood , Hadhrat Salmaan and Hadhrat Ibn Salaam ,Ibn Salaam is the same person who was a Jew and embraced Islaam. As I have heard from Rasulullaah that he is amongst those ten people who will enter Jannat without reckoning. **Save yourselves from the deviation of the Ulama; whoever comes with the truth accept it and whoever comes with falsehood, refute it regardless of who it might be."**[2]

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[1] ibid

[2] 'Hayaatus Sahabah'

An important principle of a sermon

Hadhrat Shafeeq bin Salamah relates that once Hadhrat Abdullaah bin Mas'ood came to them and said, "I am aware of your gathering and nothing has prevented me from coming to you except that I disliked that you become loathsome (of my advices and narrations) as Rasulullaah would take our condition into consideration when addressing us so that we would not become averse to what he was saying."[1]

Clarifying one's lack of knowledge

Hadhrat Abdullaah bin Mas'ood once said, "O people! If a person is asked about something which he has knowledge of then he should inform them and if he does not have knowledge of it then he should say that Allaah knows best because it is also a part of knowledge for a person to say regarding that which he does not know, "Allaah knows best". Allaah Ta'ala said to Rasulullaah ,

> "(O Rasulullaah !) Say (to the Kuffaar), "I do not ask you people for any payment for this (propagation of this message), and I am not among those who pretend (laying a false claim to prophethood, neither would I claim that the Quraan is from Allaah if it were not)."
>
> *(Surah Saad: 86)*

People question Hadhrat Ibn Mas'ood

One-day people were asking Hadhrat Abdullaah bin Mas'ood question after question. Hadhrat Abdullaah bin Mas'ood

[1] ibid

asked Hadhrat Haarith bin Qais, "O Haarith! What is your opinion what do these people wish to do by asking so many questions?" Hadhrat Haarith bin Qais replied, "These people will just listen and discard what you say."Hadhrat Abdullaah bin Mas'ood said, "I take an oath by that being who alone is worthy of worship! You have spoken the truth."[1]

The blessings of one verse

Hadhrat Abdullaah bin Mas'ood would teach a verse and then say this verse is better than all the things the sun's rays fall upon and everything on this earth. **Hadhrat Abdullaah bin Mas'ood would teach the entire Quraan in this manner making this statement after every verse.**

It is mentioned in one narration that as soon as the day would begin people would flock to the home of Hadhrat Abdullaah bin Mas'ood. Hadhrat Abdullaah bin Mas'ood would instruct everyone to be seated and would then begin with those who were learning the Quraan, asking them which Surah they were learning. He would inform him of the verse he had learnt and Hadhrat Abdullaah bin Mas'ood would then teach him the next verse and say, "Learn this verse, it is better for you than everything between the earth and the sky. To gaze upon one verse written on a page is better than the entire world and all it contains." When Hadhrat Abdullaah bin Mas'ood would teach him the next verse he would repeat this statement and would do the same with all his students.[2]

Advice to the people of Kufah

[1] 'Hayaatus Sahabah'
[2] ibid

A few people from Kufah came to Hadhrat Abdullaah bin Mas'ood. Hadhrat Abdullaah bin Mas'ood greeted them and emphasized upon them that they should fear Allaah and not dispute with each with regards to the Quraan as there is no contradictions in the Quraan. It cannot be abandoned nor does the heart tire from excessive recitation of it. Do you not see that the laws, injunctions and decrees of the Quraan are all the same? If the Quraan ordains something in one verse and then prohibits it in another then it will be contradiction. Each aspect of the Quraan reinforces itself and I have faith that you people have more knowledge and understanding than other people. If I were to learn that a person amongst you has more knowledge regarding the Deen of Rasulullaah than me and I am able to reach him then I would most definitely go to learn from him so as to increase my own knowledge.

I am aware that the Quraan used to be revised with Rasulullaah every year and the year that he passed away it was revised twice. Whenever I would recite Quraan to Rasulullaah, he would tell me that I recite the Quraan excellently. Therefore whoever recites Quraan the same as me should continue to do so and not abandon it thinking it to be wrong. Other forms of recitation have been proven from Rasulullaah, whoever recites according to one of these methods should not abandon it as whoever will deny of these methods denies all of them.[1]

The knowledge of the students of Hadhrat Abdullaah bin Mas'ood

A student of Hadhrat Abdullaah bin Mas'ood, from the town of Hamdaan, relates that when Hadhrat Abdullaah bin Mas'ood intended to leave for Madinah, he would gather his students

[1] 'Hayaatus Sahabah'

and say to them, "I am confident that you have a greater understanding of Deen and knowledge of the Quraan than all the other armies of the Muslims." He then mentioned the rest of the narration a part of which is, "There are no contradictions in the Quraan, nor does one tire from reciting it excessively nor does its grandeur diminish in one's eyes."[1]

The fear of Hadhrat Ibn Mas'ood when narrating a Hadeeth

Hadhrat Amr bin Maymoon narrates that sometimes the entire year would pass and Hadhrat Abdullaah bin Mas'ood would not narrate any Hadeeth. A year once passed in this manner and he then narrated a Hadeeth, after which he began to quiver and perspiration began to drip from his forehead. He then added to the narration, "This is what Rasulullaah said or words similar to it or close to it."

Hadhrat Masrooq relates that once Hadhrat Abdullaah bin Mas'ood began to narrate a Hadeeth saying, "I heard Rasulullaah say" on which he began to tremble, such that his clothes also began to shudder, on which he added, "This what Rasulullaah said or words similar to it."[2]

Concern for the reformation of the Ummat

Hadhrat Abul Bukhtari narrates that a person once informed Hadhrat Abdullaah bin Mas'ood that a few people have gathered together after the Maghrib Salaah and a person amongst them is instructing them to recite Takbeer, Tasbeeh

[1] 'Musnad Ahmed'
[2] 'Tabqaat Ibn Sa'ad'

and Tahmeed so many times. Hadhrat Abdullaah bin Mas'ood enquired if this was truly their practice and the man confirmed that it was. Hadhrat Abdullaah bin Mas'ood instructed the man to inform him the next time he sees them carrying out this practice. (The person came and informed him and) Hadhrat Abdullaah bin Mas'ood immediately went to them, wearing his hooded Jubbah, and sat in their midst. **Hadhrat Abdullaah bin Mas'ood** was a stern personality and when he saw these people reciting Dhikr in this manner he **said, "I am Abdullaah bin Mas'ood and I take an oath by that Being Who alone is worthy of worship, you people have committed a grave injustice by innovating this practice and claim to surpass the Sahabah of Rasulullaah in knowledge (as they never performed Dhikr in this manner)."**

Hadhrat Ma'dhad replied, "We did not intend to be carry out injustice by innovating any practice nor do we consider ourselves to be more knowledgeable than the Sahabah of Rasulullaah ."

Hadhrat Amr bin Utbah added, "O Abu Abdur Rahmaan ! We seek Allaah's forgiveness." Hadhrat Abdullaah bin Mas'ood replied, "Remain steadfast on the straight path and adhere to it; I take an oath by Allaah! If you will do so then you will progress and if you stray to the left and the right then you will go astray."

Hadhrat Abul Bukhtari narrates that Hadhrat Abdullaah bin Mas'ood learnt that some people sit between Maghrib and Isha and engage collectively in the Dhikr of Allaah. The rest of the narration is the same as above with the exception that **Hadhrat Abdullaah bin Mas'ood said, "By inventing this Bid'at, you have performed a terrible misdeed and if this is not Bid'at then we are not the Sahabah of Rasulullaah and**

(Allaah forbid!) We are astray." Hadhrat Amr bin Utbah bin Farqad replied, "O Ibn Mas'ood ! We seek Allaah's forgiveness and repent from this act." Hadhrat Abdullaah bin Mas'ood then ordered them to disperse.

Hadhrat Abul Bukhtari says that Hadhrat Abdullaah bin Mas'ood saw two groups sitting separately in the Masjid of Kufah, he stood between them and ordered, "Stand and make this to groups into one."

It is reported in an authentic narration in 'Tabraani' that Hadhrat Abdullaah bin Mas'ood came to the Masjid, enshrouded with his shawl, and said, **"Whoever knows me, is well acquainted with me and whoever does not know me, I will introduce myself to them. I am Abdullaah bin Mas'ood . Are you people more rightly guided than Hadhrat Muhammad and his Sahabah or have you adopted the path of deviation?"[1]**

Abstinence from deviation

Hadhrat Amr bin Salamah relates that people had gathered outside the house of Hadhrat Abdullaah bin Mas'ood between Maghrib and Isha, when Hadhrat Abu Moosa Ash'ari arrived and requested Hadhrat Abdullaah bin Mas'ood to stepoutside. Hadhrat Abdullaah bin Mas'ood arrived and asked Hadhrat Abu Moosa Ash'ari what he required. Hadhrat Abu Moosa Ash'ari said, "A take an oath by Allaah! I have seen such a thing which is good but it has still make me concerned, it is good but still disconcerting. **Some people are sitting in the**

[1] 'Hayaatus Sahabah'

Masjid and one person is instructing them to recite Tasbeeh a certain number of times and Takbeer a certain number of times." Hadhrat Abdullaah bin Mas'ood immediately proceeded to the Masjid and we followed. He went directly to those people and said, **"How quickly you people have strayed even though the Sahabah of Rasulullaah are still alive and the wives of Rasulullaah still young and the clothes and containers of Rasulullaah are still in the same condition as it was (indicating that much time had not passed since the demise of Rasulullaah). Take account of your faults and I guarantee that Allaah Ta'ala will then count your virtues.**

Hadhrat Amr bin Zaraarah relates that he was delivering a lecture when Hadhrat Abdullaah bin Mas'ood arrived and stood close to him. He then said, "You have invented something of deviation. You seem to be more guided than Rasulullaah and his Sahabah." As soon as he said this, everyone began disperse and not a single person remained in that gathering.[1]

The status of Hadhrat Ibn Mas'ood in the eyes of Hadhrat Abu Moosa

Hadhrat Abu Athiyah Hamdaani relates that they were once sitting Hadhrat Abdullaah bin Mas'ood when a person arrived and asked him a question. Hadhrat Abdullaah bin Mas'ood asked him if he had asked any other person this question. He replied that he had asked Hadhrat Abu Moosa Ash'ari and this was the reply he had given. **Hadhrat Abdullaah bin Mas'ood disagreed with his opinion and issued a different verdict. On hearing this Hadhrat Abu Moosa Ash'ari**

[1] 'Hayaatus Sahabah'

stood and said, "As long as this great Aalim is present among you, do not come to me with your questions."

Hadhrat Abu Amr Shaybaani relates that Hadhrat Abu Moosa Ash'ari said, "As long as this great Aalim, Ibn Mas'ood, is present among do not come to me with your queries."[1]

Hadhrat Ibn Mas'ood's knowledge

Hadhrat Abdullaah bin Mas'ood said, "Hadhrat Muaadh bin Jabal was a great leader, obedient to Allaah. He was averse to false creeds and turned to One Allaah only and he was not of the Mushrikeen." Hadhrat Kharwah bin Naufal Ashja'ie said, "O Abu Abdur Rahmaan! You are mistaken. These praises were mentioned for Hadhrat Ibraheem,

> "Ibraheem was certainly a great leader, obedient and Haneef *(one inclined towards the truth and averse to all*

[1] ibid

> *false creeds)*. He was *(definitely)* not from the Mushrikeen." *(Surah Nahl: 120)*

Hadhrat Abdullaah bin Mas'ood again said, "Hadhrat Muaadh bin Jabal was a great leader, obedient to Allaah. He was averse to false creeds and turned to One Allaah only and he was not of the Mushrikeen." Hadhrat Kharwah bin Naufal says, "I then understood that he was intentionally praising Hadhrat Muaadh with these words, so I remained silent." Hadhrat Ibn Mas'ood then asked him, "Do you know what the word "Ummah" ('امة') and "Qaanih" ('قانِة') means?" He replied that Allaah and His Rasul know best. **Hadhrat Abdullaah bin Mas'ood replied, "Ummah" refers to that person who teaches people virtue and good and "Qaanih" refers to that person who is obedient to Allaah and His Rasul; and Hadhrat Muaadh taught people virtue and good and he was obedient to Allaah and His Rasul."**[1]

Hadhrat Abdullaah bin Mas'ood said, "What will your condition be when tremendous Fitnah (anarchy) will arise amongst you, which will cause the young to become old and the old to become even older. **You will invent new practices and adopt them, such that whenever someone will attempt reformation (and revive the Sunnat) you will say that this is an unknown strange practice." People enquired when this Fitnah will arrive and Hadhrat Abdullaah bin Mas'ood replied,**

"When trustworthy people will become few and your governors and leaders become many. Those who understand Deen will become few and the reciters of the Quraan will become many. Deeni knowledge will be sought

[1] 'Hayaatus Sahabah'

for other purposes (for worldly requirements) and acts for the Aakhirah will be performed for worldly benefit."

In one narration it is mentioned, "You will invent new practices, which people will follow and when any change will be made to it (attempting to bring it in line with the Sunnat), people will say, "Our established practice is being altered." It will also come to pass that those who understand Deen will become few and the treasures of your leaders and governors will begin to increase."[1]

Supplicating in the last portion of the night

The uncle of Hadhrat Muhaasib bin Dathaar ﺭ says that he would pass by the house of Hadhrat Abdullaah bin Mas'ood ﺭ in the last portion of the night and he would hear him making the following supplication, "O Allaah! You have summoned me and I am present, You have ordered me and I have obeyed. O Allaah! It is the last portion of the night, so forgive me."

[1] 'Targheeb wat Tarheeb'

Later when I met Hadhrat Abdullaah bin Mas'ood I enquired from him that I had heard him reciting this supplication in the last portion of the night. He replied, "Hadhrat Yaqoob promised his sons that he would supplicate for their forgiveness and he supplicated for them in the last portion of the night."[1]

The supplication of Hadhrat Ibn Mas'ood

Hadhrat Abu Ubaidah narrates that his father, Hadhrat Abdullaah bin Mas'ood , was asked, "What did you supplicate for on the night Rasulullaah told you to ask for whatever you desire?" Hadhrat Abdullaah bin Mas'ood replied, "I made the following supplication,

(اَللّٰهُمَّ إِنِّى اَسْئَلُكَ اِيْمَانًا لَا يَرْتَدُّ و نِعيْمًا لَا يَنْفَدُ وَ مُرَافَقَةَ نَبِيِّكَ صَلَّى الله عَلَيْهِ و سَلَّمَ فِى اَعْلٰى دَرَجَةِ الْجَنَّةِ الْخُلْدِ)

[1] 'Hayaatus Sahabah'

"O Allaah! I ask you for such Imaan which never weakens and such bounties which never end and the company of your Nabi in the highest stage of Jannat."[1]

Various supplications of Hadhrat Ibn Mas'ood

Hadhrat Abu Ubaidah narrates that his father informed him that he was once performing Salaah when Rasulullaah, Hadhrat Abu Bakr and Hadhrat Umar passed him. Rasulullaah then said to him, "Ask for whatever you desire it will be granted to you." Hadhrat Umar narrates that he later went to Hadhrat Abdullaah bin Mas'ood and asked him what he had supplicated for and he replied, "One of my supplications, which I never fail to ask for,

(اللّٰهُمَّ إِنِّى اَسْأَلُكَ اِيْمَانًا لَا يَبِيْدُ)

"O Allaah! I ask from You such Imaan which will never be destroyed."

He then mentioned the previous supplication as well with the addition of the following words,

(وَ قُرَّة عَيْنٍ لَا تَنْقَطِعُ)

"And coolness of the eyes, which will never cease."

In another narration reported by Abu Nu'aim it is mentioned that Hadhrat Abu Bakr asked Hadhrat Abdullaah bin Mas'ood to inform him what he had supplicated for. Hadhrat Abdullaah bin Mas'ood replied, "First I praised and glorified Allaah then I supplicated,

[1] ibid

(لَآ اِلٰهَ اِلَّا اَنْتَ وَعْدُكَ حَقٌّ وَ لِقَاؤُكَ حَقٌّ و الْجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ وَ رُسُلُكَ حَقٌّ وَ النَّبِيُّوْنَ حَقٌّ وَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ حَقٌّ)

"There is nothing worthy of worship but You. Your promise is true, Yourassembly is true, Jannat is true, Jahannam is true, Your messengers are true, Your Ambiyaa are true and Muhammad is true."

Hadhrat Abul Ahwas narrates that he heard Hadhrat Abdullaah bin Mas'ood making the following supplication,

(اللّٰهُمَّ إِنِّى اَسْئَلُكَ السَّابِغَةِ الَّتِىْ اَنْعَمْتَ بِهَا وَبَلاءِكَ الَّذِىْ اِبْتَلَيْتَنِىْ وَ بِفَضْلِكَ اَلَّذِىْ اَفْضَلْتَ عَلَىَّ اَنْ تُدْخِلَنِىْ الْجَنَّةَ اللّٰهُمَّ ادْخِلْنِىْ الْجَنَّةَ بِفَضْلِكَ وَ مَنِّكَ وَ رَحْمَتِكَ)

"O Allaah! I ask of You by means of that perfect bounty which You showered upon me and by thattrial through which You have tested me and by that favour which You have blessed me to grant me entrance into Jannat. O Allaah! Enter me into Jannat by Your grace, favour and mercy."

Hadhrat Abu Qalaabah narrates that he heard Hadhrat Abdullaah bin Mas'ood supplicate,

(اللّٰهُمَّ إِنِّى كُنْتُ كَتَبْتَنِىْ فِى اَهْلِ الشِّقَاءِ فَامْحُنِىْ وَ اثْبُتْنِىْ فِى اَهْلِ السَّعادَةِ)

"O Allaah! If You have written my name amongst the unfortunate ones then remove my name there from and include it with the fortunate ones."

Hadhrat Abdullaah bin Akeem reports that Hadhrat Abdullaah bin Mas'ood would make the following supplication,

(اللّٰهُمَّ زِدْنِیْ اِيْمَانًا وَ يَقِيْنًا وَ فَهْمًا اَوْ عِلْمًا)

"O Allaah! Increase my Imaan, conviction, understanding and knowledge."[1]

When entering a town

Hadhrat Sulaim bin Hanthalah ﺭ narrates that once when Hadhrat Abdullaah bin Mas'ood ﷺ came to the entrance of the market place he made the following supplication,

(اللّٰهُمَّ إِنِّی اَسْئَلُكَ مِنْ خَيْرِهَا وَ خَيْرِ اَهْلِهَا وَ اَعُوْذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ اَهْلِهَا)

"O Allaah! I ask from You the best of it and the best of its inhabitants and I seek Your protection from its evil and the evil of its inhabitants."

Hadhrat Qataadah ﺭ narrates that whenever Hadhrat Abdullaah bin Mas'ood ﷺ intended to enter any city he would make the following supplication,

[1] 'Hayaatus Sahabah'

(اللّٰهُمَّ رَبَّ السَّمٰوَاتِ وَ مَا اَظَلَّتْ وَ رَبَّ الشَّيَاطِيْنِ وَ مَا اَضَلَّتْ وَ رَبَّ الرِّياحِ وَ مَا اَذْرَتْ اَسْئَلُكَ خَيْرَهَا وَ خَيْرَ مَا فِيْهَا وَ اَعُوْذُبِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيْهَا)

"O Allaah! Rabb of the skies and all that it shadows, Rabb of the Shayaateen and all those whom they have misled, Rabb of the winds and all that it blows upon; I ask from You the best of it (this city) and the best of its inhabitants and I seek Your protection from its evil and the evil of its inhabitants."[1]

The intelligence of Hadhrat Ibn Mas'ood

Hadhrat Abdullaah bin Mas'ood ﷺ had a unique proficiency with the Tafseer of the Quraan and the ability to recite the fitting verses of the Quraan for appropriate scenarios. On one occasion the following Hadeeth was being discussed, "Whoever will take a false oath and usurp the wealth of another Muslim, on the Day of Qiyaamah Allaah Ta'ala will be extremely angry with such a person"; Hadhrat Abdullaah bin Mas'ood ﷺ recited this verse in corroboration with the Hadeeth,

"Verily those who (because of their greed for wealth and fame) purchase a small gain (of this world) at the cost of (breaking) Allaah's covenant (with them) and (at the cost of breaking) their oaths (that they make with others by way of aiding every prophet, but because of greed for wealth and fame they broke it), such people have no portion (of good) in the Aakhirah."

[1] ibid

(Surah Aal-Imraan: 77)

The greatest sin

On one occasion Hadhrat Abdullaah bin Mas'ood was explaining in his lesson that on one occasion Rasulullaah was asked what the greatest sin is and Rasulullaah replied, "Shirk (ascribing partners to Allaah), then murdering one's children, then committing adultery with the wife of your neighbour." Hadhrat Abdullaah bin Mas'ood narrated this Hadeeth and then immediately recited the following verse,

> "Those who do not call to *(do not worship)* another Ilaah with Allaah, who do not kill a soul forbidden by Allaah Ta'ala except with a warrant *(when required to execute a person whom a court of Shari'ah has sentenced to death)*, and who do not fornicate *(they do not commit fornication or adultery)*. Whoever commits these *(sins of Shirk, murder, adultery or fornication)* shall meet with a grave punishment." *(Surah Furqaan: 68)*

Hadhrat Abdullaah bin Mas'ood's ؓ corroborations of Quraan and Hadeeth have been reported in such abundance that if they were to be all collected then a separate book would be compiled.[1]

Hadhrat Ibn Mas'ood and the science of Tafseer

According to all Ulama of the Ummat it is impermissible to interpret and explain the meaning of the Quraan according to one's personal understanding and opinion. Whenever Hadhrat Abdullaah bin Mas'ood ؓ would see any person doing this he would become furious. On one occasion a person informed Hadhrat Abdullaah bin Mas'ood ؓ that someone is interpreting the verse of Surah Dukhaan, "So wait for the Day when the sky will issue forth a manifest smoke", according to his opinion saying, "On the day of Qiyaamah there will so much smoke that when people will breath they will suffer from congestion and other illnesses." On hearing this Hadhrat Abdullaah bin Mas'ood replied,

"Intelligence is when a person is provides an explanation when he knows the answer and when he does not know he says that Allaah knows best and remains silent. This verse was revealed when the Arabs were suffering from drought on account of the

[1] 'Musnad Ahmed'

disobedience of the Quraish and the supplication of Rasulullaah against them. When people would look towards the sky then on account of their thirst and hunger the horizon seemed to be filled with smoke. Allaah Ta'ala admonished the Kuffaar on this occasion saying that an even severer and more terrifying Day is to come, and that was the day of the Battle of Badr."[1]

The status of Hadhrat Ibn Mas'ood in the eyes of Hadhrat Abu Bakr

Hadhrat Abdullaah bin Mas'ood was exceptionally gifted with regards to the recitation of the Quraan. There are numerous narrations reported in 'Bukhaari' and 'Muslim' the gist of which is that one has been ordered to adhere to the recitation of Hadhrat Abdullaah bin Mas'ood. On one occasion Hadhrat Abdullaah bin Mas'ood was reciting Surah Nisaa in Salaah when Rasulullaah , Hadhrat Abu Bakr and Hadhrat Umar entered the Masjid and on hearing the beautiful and melodious recitation of Hadhrat Abdullaah bin Mas'ood, Rasulullaah said, "Ask and you will be granted it, ask and you will be granted it." **Rasulullaah then said, "Whoever wishes to learn how to recite the Quraan in the manner that it was revealed should follow the recitation of Ibn Umie Abd (Hadhrat Abdullaah bin Mas'ood)."**

The next day Hadhrat Abu Bakr went to inform Hadhrat Abdullaah bin Mas'ood about the glad tidings of Rasulullaah and also asked him what he had supplicated for and he

[1] 'Bukhaari'

replied, "O Allaah! I ask you for such Imaan which never weakens and such bounties which never end and the company of your Nabi in the highest stage of Jannat."[1]

Fear of quoting Hadeeth

Amr bin Maymoon relates that he remained for an entire year in the company of Hadhrat Abdullaah bin Mas'ood but never heard him ascribing any statements to Rasulullaah . On one occasion he was relating a Hadeeth and he happened to say, "Rasulullaah said" and when I looked at him I saw that he was trembling and perspiration was dripping from his forehead.[2]

Lessons until the morning

At times Hadhrat Abdullaah bin Mas'ood would take his students home and in his enthusiasm to impart knowledge would discuss the era of Risaalat till the early hours of the morning.

Waabisah Suddie relates that he was in his home in Kufah during the afternoon when he heard someone greeting him from the door. He replied and when he answered the door he saw that it was Hadhrat Abdullaah bin Mas'ood . He asked, "O

[1] 'Musnad Ahmed'
[2] 'Tabqaat Ibn Sa'ad'

Abu Abdur Rahmaan ! Is the time to meet a person?" He replied, "I was preoccupied with other tasks the entire day and now I have some free time, so I thought to myself, let me meet someone and revive the memories the era of Risaalat." In this manner they both sat together and discussed Hadeeth for many hours.[1]

Reason for smiling

Hadhrat Abdullaah bin Mas'ood would relate Hadeeth in such an earnest and sincere manner and would describe the scenario so vividly that it felt as if one was actually present when Rasulullaah □ had said the Hadeeth.

On one occasion he narrated a lengthy Hadeeth describing Qiyaamah, Jannat, the reckoning of Allaah Ta'ala with the believer and after completing the Hadeeth smiled. He asked, "You are wondering why I am smiling?" **They asked why he was smiling and he replied, "Because Rasulullaah □ also smiled liked this (after relating this)."[2]**

Hadhrat Ibn Mas'ood and the laws of inheritance

On one occasion a question regarding the laws of inheritance came to Hadhrat Abu Moosa Ash'ari that how should the estate be distributed between the following inheritors; daughter, sister and granddaughter. Hadhrat Abu Moosa

[1] 'Musnad Ahmed'
[2] 'Musnad Ahmed'

Ash'ari replied that the daughter and sister would share half and **the granddaughter will be deprived.** The same question was sent to Hadhrat Abdullaah bin Mas'ood along with the reply of Hadhrat Abu Moosa Ash'ari. He said, "If I were to give preference to the opinion of Hadhrat Abu Moosa Ash'ari over the decree of Rasulullaah then I will be amongst those who are astray. Most definitely the daughter will inherit half but the granddaughter will inherit one sixth and the remainder will go to the sister." When Hadhrat Abu Moosa Ash'ari learnt of the reply of Hadhrat Abdullaah bin Mas'ood he said, "As long as this great Aalim is present there is no need to forward your queries to me."

The ruling of Ibn Mas'ood is followed by all Muslims to this very day.[1]

Hadhrat Ibn Mas'ood and Fiqh

On one occasion Hadhrat Abu Moosa Ash'ari was asked, "What is the ruling if a husband swallows the breast milk of his wife?" He replied that the husband will become Haraam upon the wife. Hadhrat Abdullaah bin Mas'ood was also present and immediately objected saying, "Is this ruling that you give? Fosterage is only up to two years (therefore the wife will not be regarded as his foster mother)." Hadhrat Abu Moosa Ash'ari was pleased by the interjection of Hadhrat Ibn Mas'ood and in acknowledgement of his superiority in Fiqh said, "As long as this eminent Aalim is present do not forward your questions to me."[2]

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[1] 'Bukhaari'
[2] 'Muwatta Imaam Maalik'

Hadhrat Umar's love for Hadhrat Ibn Mas'ood

Hadhrat Abdullaah bin Mas'ood once saw a person with his trousers below his ankles and instructed him to lift it above his ankles. The person in return instructed Hadhrat Ibn Mas'ood to first lift his trousers. Hadhrat Abdullaah bin Mas'ood replied, "I am not the same as you; my legs are thin." This conversation eventually reached the ears of Hadhrat Umar, who struck this person and said, "Do you argue with Ibn Mas'ood?"[1]

A question regarding Mehr

Hadhrat Masrooq was amongst the esteemed students of Hadhrat Abdullaah bin Mas'ood, he narrates that Hadhrat Ibn Mas'ood would often say that a time will soon arrive in which Ulama will not remain and people will appoint the ignorant as their leaders, who will base their decision upon their own opinions and discretion.

[1] 'Al-Isaabah'

On one occasion a question was forwarded to Hadhrat Abdullaah bin Mas'ood ؓ that a person married a woman but the Mehr (dowry) was not stipulated and the Husband has now passed away. Is she eligible to receive her Mehr and will she inherit?

Since Hadhrat Abdullaah bin Mas'ood ؓ was not aware of the exact ruling to this question, he remained silent and did not issue a ruling despite the insistence and assertion of the people but was later compelled to reply. He said, "My decision is that she will receive Mehr Mithal and will inherit as well and she will sit in Iddah also. If this answer is correct then it is from Allaah and if it is incorrect then it is from me and the fault of Shaytaan and Allaah and His Rasul are free from what I have said."

Two Sahabah who were present, Hadhrat Jaraah ؓ and Hadhrat Abu Sinaan ؓ were present in the gathering, they stood and said, "We bear witness that Rasulullaah ﷺ issued the same ruling in favour of Buroo'a binte Waashiq." Hadhrat Abdullaah bin Mas'ood ؓ was extremely pleased by this corroboration.[1]

Hadhrat Ibn Mas'ood and the memorisation of Hadeeth

Hadhrat Abdullaah bin Mas'ood ؓ disliked that Hadeeth should be written and instead preferred that it should be memorised.

Aswad bin Yazeed relates that he took the manuscript (of Hadeeth) of Hadhrat Alqamah ؒ to Hadhrat Abdullaah bin Mas'ood ؓ. It was midday and they were waiting at the door of his house and when Hadhrat Abdullaah bin Mas'ood ؓ enquired

[1] 'Abu Dawood'

who was at the door he was informed that it was Aswad and Alqamah. Hadhrat Abdullaah bin Mas'ood ؓ immediately granted them permission to enter and He asked them, "Perhaps you were waiting for a while at the door, why did you not seek permission to enter?" they replied that they did not wish to disturb his sleep. Hadhrat Ibn Mas'ood ؓ replied, "Do not keep such assertions regarding me." They then presented the manuscript of Alqamah and Hadhrat Abdullaah bin Mas'ood ؓ asked for some water to be brought and he placed the manuscript in the dish, until the ink dissolved. He then recited the following verse,

"We narrate to you a most beautiful story in this Quraan."
(Surah Yusuf)

He then said, "Keep your hearts engaged with the Quraan and do not let it divert to anything else."[1]

What he meant is that the Quraan is the most important aspect of Deen and it should be given the most attention. The position of Hadeeth is after the Quraan and one should not endeavor to change this order by giving precedence to Hadeeth over the Quraan.

Hadhrat Abdullaah bin Mas'ood ؓ disliked people writing Hadeeth but at the same time kept a written manuscript of his narrations with him. **His grandson, Ma'an bin Abdur Rahmaan relates that his father showed him a manuscript and took an oath that it was written by his father (Hadhrat Abdullaah bin Mas'ood ؓ).**

[1] 'Jaamie Bayaanil Ilm'

Greeting specific people only

Taariq bin Shihaab relates that they were sitting around Hadhrat Abdullaah bin Mas'ood, taking benefit from his company, when a person passed by them quickly and said loudly, "As-Salaamu Alaikum Abdur Rahmaan!" He replied saying, "Allaah and His Rasul have spoken the truth" and then entered the Haram.

We were astonished by the reply of Hadhrat Abdullaah bin Mas'ood and were arguing amongst each other as to who will ask him about his actions. I volunteered and as soon as he arrived, I enquired from him and he replied, "Rasulullaah has said, "Greeting specific people only, progress in trade, ill-treatment to the elderly, taking of false oaths and concealing the truth are all signs of Qiyaamah."[1]

The Khutbah of Ibn Mas'ood

Hadhrat Abdullaah bin Mas'ood was an extremely eloquent and articulateorator and summarising a discourse while still being

[1] 'Musnad Ahmed'

able to impress upon the audience the importance of the matter was amongst the unique features of his lectures.

Once Rasulullaah delivered a short Khutbah then Hadhrat Abu Bakr and thereafter Hadhrat Umar. They both completed their Khutbahs and then Rasulullaah ordered Hadhrat Abdullaah bin Mas'ood to also delivers a Khutbah. Hadhrat Abdullaah bin Mas'ood stood and after praising Allaah said,

"O people! Verily Allaah is our Rabb, Islaam is our Deen, this is our Nabi (gesturing towards Rasulullaah), and we are pleased with what Allaah and His Rasul is pleased with for us. Peace be upon you."

Rasulullaah praised this short Khutbah of Hadhrat Abdullaah bin Mas'ood and said, "Ibn Umie Abd has spoken the truth."

Hadhrat Abdullaah bin Mas'ood would generally talk about Tauheed, performance of Salaah with Jama'ah, having Taqwa, and would explain their importance using analogies.

In one lecture he said, "A person who had no other good deed in his Book of Deeds except for Tauheed made a bequest at the time of his death for his body to be burnt after he dies then the ashes to be grinded and then thrown into the sea. People fulfilled his bequest and when Allaah Ta'ala asked his soul why he had issued an instruction to have this done, he replied, "O my Rabb! Out of fear for You." Allaah showed mercy to this person and forgave him."

In reality he wished to illustrate that the fear of Allaah Ta'ala is the essence of all actions.[1]

[1] 'Seeratus Sahabah'

An important principle of a speech

Hadhrat Abdullaah bin Mas'ood was aware of the fact that excessive lecturing reduces the impact of one's speech. It was because of this that he rarely delivered public speeches and if he did, he said what he needed to say in a very brief and direct manner so that the audience would not be burdened by his speech and ultimately leave the gathering.

Once a large number of people gathered to listen to his lecture. Yazeed bin Mu'awiyah Nakh'ie informed him of this but he only came out to them after a long while. He said to them, "My friends! I was aware that you were waiting for me but I did not come to you as I feared that excessive speech would tire you. Rasulullaah disliked to cause us difficulty and would only address us after a few days.[1]

[1] 'Musnad Ahmed'

Fiqhi discourse after sunrise

Students would surround Hadhrat Abdullaah bin Mas'ood at all times but the time after sunrise was reserved specifically for Fiqhi discourse.

Abu Waa'il relates that they once went to visit Hadhrat Abdullaah bin Mas'ood after Fajr Salaah and he was engaged in the recitation of Tasbeeh and Tahleel. After the sun rose a person said, "I recited the entire Mufassal in my salaah last night." Hadhrat Ibn Mas'ood remarked, "You must have recited it quickly like poetry. We have heard a few Surahs being recited collectively before and I remember the manner in which Rasulullaah would recite a few Surahs collectively; he would recite ten Surahs from Mufassal and two Surahs from Amma."[1]

Adherence to the practices of Rasulullaah

The love and enthusiasm for adhering to the Sunnat of Rasulullaah had made the character and personality of

[1] 'Muslim'

Hadhrat Abdullaah bin Mas'ood resemble the noble personality of Rasulullaah greatly.

Abdur Rahmaan bin Yazeed relates that they once visited **Hadhrat Hudhaifah** and asked him to show them a person who resembled the character and personality of Rasulullaah the most, so that they may benefit from him. He replied, **"The one who adhered most strictly to the guidance, character and practices of Rasulullaah was Abdullaah bin Mas'ood . Those companions of Rasulullaah who are alive today all acknowledge that the closest to the Nabi of Allaah was Ibn Umie Abd ."**[1]

Hadhrat Ibn Mas'ood in the eyes of Hadhrat Ali

When Hadhrat Ali moved the capital of the Khilaafat to Kufah, a few of the companions of Hadhrat Abdullaah bin Mas'ood came to see him. He asked their opinion regarding Hadhrat Ibn Mas'ood and they all replied, **"O Ameerul Mu'mineen! We have not seen a companion as Allaah-Fearing, pious, soft-hearted as Ibn Mas'ood ." Hadhrat Ali replied, "Undoubtedly, this is my opinion of him as well. In fact I am more aware of the praise that you have mentioned regarding him, he learnt the Quraan, understood what it has made Halaal to be lawful and what it has made Haraam to be unlawful. He is a Faqeeh of Islaam and an Aalim of the Sunnat of Rasulullaah ."**[2]

[1] 'Tirmidhi'
[2] 'Tabqaat Ibn Sa'ad'

The deep insight of Hadhrat Ibn Mas'ood

Hadhrat Abdullaah bin Mas'ood once went to visit his friend, Abu Umair but he was not at home. He greeted his wife and asked for some water to drink. There was no water in the house, so the wife sent their slave to fetch some from the neighbour but the slave took a long time to return. Abu Umair's wife became angry and began to curse the slave. As soon as Hadhrat Abdullaah bin Mas'ood heard this he immediately stood up and quickly left. The next day Abu Umair met him and enquired why he had left so quickly. Hadhrat Abdullaah bin Mas'ood replied, "The slave took long to return and your wife began to curse her and since I have heard Rasulullaah say that if the person who is being cursed is not deserving of the curse it returns upon the sender, I thought to myself that if the slave is not deserving of the curse then I will be included when the curse returns."[1]

A strange Sadaqah

On one occasion Hadhrat Abdullaah bin Mas'ood purchased a slave girl but before he could pay for her, the seller

[1] 'Musnad Ahmed'

disappeared. Hadhrat Abdullaah bin Mas'ood searched for him for an entire year but was not able to find him. Hadhrat Abdullaah bin Mas'ood then gave a few dirhams away as Sadaqah and said, "If he returns then I will pay for the salve and the reward of this Sadaqah will be mine."[1]

The Sehri of Hadhrat Ibn Mas'ood

Ubaidullaah bin Abdullaah relates that during the night, after completing all other worldly tasks, Hadhrat Abdullaah bin Mas'ood would remain reciting the Quraan until dawn. During the last ten nights of Ramadaan, **he would search for the night of 'Laylatul Qadr' during the odd nights.**

Abu Aqrab relates that he once went to visit Hadhrat Abdullaah bin Mas'ood just before dawn during Ramadaan **and he saw that he was sitting on the roof and saying,** "Allaah and His Rasul have spoken the truth." I asked him why he had said this and he replied, **"Rasulullaah has said that 'Laylatul Qadr' is in the last ten nights of Ramadaan and a sign of it is that when the sun will rise the following morning, it will have no rays. Today I have seen it with my own eyes."[2]**

The best action

Hadhrat Abdullaah bin Mas'ood would perform abundant Salaah and would say, "I once asked Rasulullaah which was

[1] 'Bukhaari'
[2] 'Musnad Ahmed'

the best action, and he replied, "Salaah on its correct time." I asked and after that and he replied, "Good treatment to one's parents". I asked and after that and he replied, "Jihaad in the path of Allaah". I then remained silent and if I were to have asked more then he would have informed me of more actions." He would perform his Salaah in its proper time in accordance with this Hadeeth.

Never delay Salaah for another

On one occasion Waleed bin Uqbah, the governor of Kufah, was late for Salaah. Hadhrat Abdullaah bin Mas'ood did not delay the Salaah for him and perform it without hesitation. Waleed was upset by this and asked, "Why did you do this? Was it an order of the Khalifah or was it of your own accord?" Hadhrat Abdullaah bin Mas'ood replied, "Neither was it the order of the Khalifah nor was it of my own accord but Allaah Ta'ala dislikes that you remain engaged in your work while others are waiting for you to begin Salaah."[1]

The reason for drinking water sweetened with dates

Hadhrat Abdullaah bin Mas'ood wore simple coarse clothes. He had a ring on his finger, which he used for stamping (as an official seal). He ate simple food and after eating would usually drink water sweetened with dates (Nabeez).

On one occasion Alqamah asked him, "May Allaah have mercy upon you! You are the leader and an example for the entire

[1] 'Musnad Ahmed'

Ummat yet you drink water sweetened with dates?" Hadhrat Abdullaah bin Mas'ood replied, "I saw Rasulullaah drinking water sweetened with dates and had I not seen him doing so then I would never have drank it."[1]

The thin legs of Hadhrat Ibn Mas'ood

Hadhrat Abdullaah bin Mas'ood had unusually thin legs and was extremely conscious of it, such that he would always conceal it from others. On one occasion Hadhrat Abdullaah bin Mas'ood climbed a tree with the intention of breaking a branch for Rasulullaah , so that he could use it as a Miswaak. When he climbed the tree, people could see his thin legs and began to laugh. **Rasulullaah said, "You laugh at his thin legs whereas on the Day of Qiyaamah his deeds will be heavier then Mount Uhud on the scale of deeds.**"[2]

The result of severing family ties

Hadhrat A'amash relates that he was sitting in the gathering of Hadhrat Abdullaah bin Mas'ood after Fajr Salaah, when he said, "I take an oath by Allaah and say to those who have severed family ties that they should stand and leave this gathering as I am about to supplicate to my Rabb and the doors of the sky remain closed for those who break family ties (and as a result our supplications will also not be accepted)."[3]

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[1] 'Musnad Imaam Abu Hanifah'
[2] 'Tabqaat Ibn Sa'ad'
[3] 'Hayaatus Sahabah'

The wisdom of Hadhrat Ibn Mas'ood

On one occasion Rasulullaah was performing Salaah when Hadhrat Abdullaah bin Mas'ood came to visit. He sought permission to enter and Rasulullaah recited the following verse loudly in his Salaah,

ادخلوها بسلام امنين

"Enter in peace and without fear."

Hadhrat Abdullaah bin Mas'ood understood the implication of Rasulullaah and entered.[1]

The demise of Hadhrat Ibn Mas'ood

In the thirty-second year after Hijrat, when Hadhrat Abdullaah bin Mas'ood had passed the age of sixty, a person came to him and said, "Allaah Ta'ala has not deprived me from seeing you. I had a dream last night that Rasulullaah was sitting on a high Mimbar and you arrived, on which Rasulullaah said, "O Ibn Mas'ood ! You have suffered many trails because of me, so come to me now." When Hadhrat Abdullaah bin Mas'ood heard this he enquired if he had truly seen this and when he affirmed that he had indeed seen this dream, Hadhrat

[1] 'Ashraful Hidaayah'

Abdullaah bin Mas'ood said, "Then please participate in my Janaazah before you leave Madinah."

This dream proved to be true and a few days had only passed when he fell extremely ill and people lost any hope of recovery.

Once Hadhrat Abdullaah bin Mas'ood was sure that this was going to be his final moments, he called Hadhrat Zubair and Hadhrat Abdullaah bin Zubair and made various bequests regarding his wealth, possessions, children as well as relating to his burial. **He left this earthly abode for the Aakhirah in 32 A.H having just passed the age of sixty.**

According many authentic narrations, Hadhrat Uthmaan performed his Salaatul Janaazah and he was buried alongside Hadhrat Uthmaan bin Math'oon .[1]

Muhammed Uwais Saror
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[1] 'Siyarus Sahabah'

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21	Mustadrak Haakim	Imaam Haakim
22	Musnad Imaam Abu Hanifah	Imaam Abu Hanifah
23	Al-Isaabah	Allaamah Ibn Hajar Askalaani

About the Book

The book before you is a collection of stories regarding one of the citadels of knowledge Hadhrat Abdullaah bin Mas'ood , whose aptitude and perception was acknowledged by his peers amongst the Sahabah as well as the esteemed scholars of this Ummat.

When the reader will become acquainted with the noble character and praiseworthy traits of this illustrious companion then he too will desire to follow in his footsteps.

This book will help one to understand the importance of following the blessed Sunnat. It describes the character ,personsilty,piety and acts of this great Sahabi who was a living model of Islaam.His advises should be adhered to with concern and sinserity.